

The Western Witness.

THE TRUTH SHALL MAKE YOU FREE

VOL. VIII.—No. 3.

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ALL THE WORLD OVER.

Fresh Persecutions of Catholics in Russia.

A PRIEST'S HEROIC ACTS.

Items of Interest from all Sections, Countries and Religious Orders. Readable News.

Chicago is probably the largest Catholic city in the world.

Sir Charles Russell, Q. C. M. P., has contributed \$500 to the Manning memorial fund.

It is announced that Mgr. Tournier will be nominated temporal and spiritual administrator of Carthage.

The New York Catholic Club gave a New Year's reception to Archbishop Corrigan on January 10. The Archbishop is an honorary member of the club.

Mgr. Howlett, the recently appointed secretary of the Archbishop of London, is an eloquent preacher, whose sermons long delighted Dublin congregations.

Rev. John Kiop, the first priest ordained by Bishop Schwabach of La Crosse, celebrated his first mass at Holy Cross, Ozaukee County, Wisconsin, on New Year's Day.

Mother Teresa of the Sisters of St. Joseph, for twenty-five years the mother-superior of St. Joseph's Academy in Flushing, L. I., died on January 1st, at Washington, Ga.

A careful canvass shows that there are 39,925 Catholic families in the diocese of Pittsburgh, and a total of Catholic residents of 205,059. These figures show an eight-fold increase since 1853.

A new Catholic orphanage for boys has just been completed at Roanoke, Va. It is a large building with extensive grounds. It will be conducted by the Sisters of Nazareth, and will receive poor boys of any or all religions.

The following is the simple inscription upon a tomb in a quiet corner of the cathedral at Carthage, which has lately received the illustrious occupant for whom it was intended: "Here lies he who was Cardinal Lavergne, and who now is nothing but dust. Pray for him."

The German Catholics of the national capital have a beautiful church of their own. It is built of Potomac bluestone and has superb marble altars. The pastor is Rev. George Glaab, who is assisted by Mgr. Schroeder and Rev. Dr. Phole of the Catholic University.

Another French religieuse has been decorated. The Minister of the Interior has decreed the presentation of a bronze medal of honor to Sister Marie-Hyppolite, a nurse at Roybon in the Isere, for the zeal and devotedness she displayed during the epidemics of diphtheria which raged in the parish in the years '90, '91 and '92.

The Catholic Young Men's National Union at its last convention, added to its standing committees one on army and navy Catholic literature to help supply reading matter to our soldiers stationed at various posts, oftentimes far distant from civilization, and our sailors aboard ships making lengthy cruises for long periods in foreign waters.

While Rev. James A. Maloney of St. Teresa's Church, New York, was watching the fireman fight a fire in a five story brick tenement, he was told that an old woman was dying of suffocation on the top floor. The heroic priest made his way to the room of the dying woman, who was a paralytic, and administered the sacrament of extreme unction.

The Church of St. Joachim in

Rome, which is to be presented to Leo XIII next month, on the fiftieth anniversary of his consecration as bishop, is a gem of taste in art and architecture, and around its opening will centre many of the happiest features of the forthcoming jubilee celebration.

A Carmelite religieuse has erected on the ruins of the Tower of Babel, still existing in Asia, a statue of Our Lady of Victories, blessed by Pius IX. The tower has lost six of its eight stories. The bricks of which the quadrangular base is formed are covered with cuneiform inscriptions. The erection of the statue was the occasion of a grand ceremony in which Mussulmen themselves took part.

On Christmas Day Rev. Mathias Hannon of the Holy Rosary Church, Darlingtown, Wis., celebrated his fortieth anniversary in the priesthood. He was ordained a priest of the Catholic Church and celebrated his first mass in the city of Dubuque on Christmas, 1852, and of all the bishops and priests then in the State of Iowa he and Father Emmons, now of Washington, only survive.

The feast of Epiphany was celebrated at Epiphany College on January 6th. In the morning high mass was celebrated in the chapel of the college, and later in the day Cardinal Gibbons, Mgr. Satolli and Bishop Keene of the Catholic University at Washington, D. C., took part in the exercises. The Cardinal and other visitors addressed the students, about fifty in number, and the young men gave a play in the afternoon.

Archbishop O'Brien of Halifax will observe the tenth anniversary of his consecration on January 21st. Dr. O'Brien is quite a literateur; he has written at least one novel and contributed verses to several Catholic publications. Bishop Moreau of St. Hyacinthe is another Canadian prelate who has an anniversary, the 17th of his consecration, to celebrate in January. He was consecrated January 16, 1874, in succession to Dr. La Rocque, deceased.

The Sisterhood of the Holy Family, a community of negro nuns in New Orleans, celebrated recently the fiftieth anniversary of its foundation. The foundresses were Miss Harriet Delisle, a native of New Orleans; Miss Juliette Gaudin of Cuba; Miss Aliot, a native of France, and Miss Josephine Charles of New Orleans. These ladies were the daughters of free negro families, refined and well to do, and Miss Charles was possessed of considerable wealth, which she devoted entirely to the work of the sisterhood.

Fresh persecutions of the Catholics are announced from Russia. It is stated that an order has been issued that all the non-orthodox railway employees in the kingdom of Poland—and these, with the exception of a very few Evangelicals, are all Catholics—must, before January 1st, pass over to the Russian Church or else be deprived of their situations. At Hussley, in Podlachia, the government has closed the Catholic church. This is nothing new in itself; but hitherto such acts have taken place only when at least a small orthodox community has already existed in the place. Under these circumstances the Catholic church was simply confiscated, and such has been the fate of the majority of the churches in Podlachia. But at Hussley there is not a single orthodox, nor even a Uniate Greek, the inhabitants are exclusively Latin Catholics. What the orthodox Russians will do with the church is a mystery. The Polish papers say that in these regions Catholic parishes often occupy from fifteen to twenty square miles, in districts where almost the entire population is Catholic.

AN IMPORTANT QUESTION.

Where Shall We Send Our Children to School?

THE LAWS OF THE CHURCH.

Requiring Us to Patronize Our Parish Schools Are Not Faithfully Observed.

This is a very important question one that presses or should press, home upon the mind and conscience of every Catholic who has children to educate, especially at the present time. The natural and obvious answer to the question, at least for every loyal Catholic would seem to be that children should be sent to Catholic parish schools when such schools exist in a parish or are accessible; that the older girls should be sent to convent schools of high character, and the older boys and young men to Catholic colleges. This, we say, would seem to be the natural answer which every loyal Catholic would give. But we are sorry to be compelled to acknowledge that this is not the answer which a good many Catholics would give. The present generation have nearly all been educated in the public schools, and we have become so accustomed to consider them better than any other that now, that Catholic schools are being established in many parishes, there is found a strange unwillingness on the part of many to send their children to them.

It has been proved over and over again that our parish schools are not inferior to the public schools, even in secular instruction; in fact some of our schools are actually superior, at least to some of the public schools, in all that is fitted to prepare the pupils for the active duties of life, while in all that pertains to refinement of manners and elevating moral tone there is no comparison—the parish schools are so far ahead.

Those who refuse to patronize their own parish schools seem to forget that there is a positive law of the Church, requiring them not only to help their pastors to support their parish school, but also to send their children to them. It is surprising how loosely this law of the Church seems to sit on the consciences of the class of people to whom we allude.

When a man deliberately violates the law of his country he is considered, and justly, too, a disloyal citizen, and dealt with accordingly. Is it any less a disloyal act for a Catholic to deliberately, not merely be guilty of a single act of disobedience, but to live on from day to day and from year to year in open violation of an express law of the Church? Catholics are not at liberty to judge for themselves as to the expediency or obligation of observing a law of the Church. That may do for Protestants, but it will not do for Catholics. Because the pastors of the Church do not feel called upon to discipline disobedient members, that is no reason why they should conclude that it is a matter of little consequence whether they obey or not.

There is a tendency to individual independence and consequent looseness in the observance of the rules of the Church in this country, which it seems to us should be carefully guarded against. Let us be one thing or another. If we are and mean to be Catholics let us be loyal, obedient, whole-hearted Catholics. Let us live up to all the rules of the Church; let us obey all her laws with a glad mind and will, and take for granted that the combined wisdom of the hierarchy, as embodied in the laws of the Church, is superior to our individual private opinion,

and if we are at any time doubtful as to the best course to pursue let us consult our superiors and be guided by their advice.

We may be sure that the law of the Church requiring us to patronize our parish schools is founded in the highest wisdom. It is founded upon the principal that the soul is more precious than the body, and that it is a very poor bargain for a man to gain the whole world and lose his own soul. Unfortunately too many Catholics seem to be influenced by the spirit of the world. Hence they prefer to send their children to the public schools and to Protestant high schools and colleges, because they think they will thus stand a better chance to succeed in life than if they went to Catholic schools and colleges. Some seem to be afraid of too much religion in education. We learn that there are at the present time some hundred Catholic students at Yale, and we do not know how many there are at other Protestant institutions in the country. We know that there are always more or less at Harvard, and we know of some instances of Catholic young men who have lost their faith and their good morals by going to Protestant colleges, when if they had gone to some good Catholic college—and there are such—they would in all probability have turned out very differently—they would have preserved their faith and their good morals and been an honor to their parents to their Church and to their race and country.

We have nothing to say against the public schools as such. So long as there are parishes where it is impracticable to have parish schools, as is particularly the case in the rural districts, we must use the public schools and make the best of them.

In such cases too abuses are to be carefully guarded against. One is the introduction of objectionable text books, especially in history, and the other is the disposition of some particularly prejudiced teacher to give either by insinuation or open assertion an anti-Catholic bias to facts and principles whenever a favorable opportunity occurs. We have reason to believe that in some of our country schools books are now used that are objectionable, and if the Catholics would take a decided stand and make known their objections and insist upon a change they would carry their point. At the same time a careful inquiry among the children as to what they are taught would oftentimes reveal the fact that some teacher was giving a decidedly Protestant view of some mooted point. All experience proves that our public schools, notwithstanding their acknowledged excellence, will bear close watching. Catholics must not be backward in insisting upon their rights, and if they find that undue advantage is being taken by the teachers or by the school committee they must not hesitate to protest and also insist upon a change. The morals of the children, too, will bear watching. The absence of positive religious instruction in our public schools is a very serious defect, which many of their best friends acknowledge and which imposes upon parents and superiors the duty of double watchfulness and care in supplying the deficiency. God grant that the time may soon come when our Protestant friends will be so thoroughly convinced of the necessity of positive religious instruction in all our public schools that they will be ready to grant the right and privilege of such instruction to every community, church or organization that may desire it.—Sacred Heart Review.

Have recourse to prayer before beginning your actions, enkindle more and more your zeal for the great glory of God. This is the means of preserving yourself from idle thoughts of vanity and of arming yourself against self complacency.

No path leads a soul sooner to the summit of perfection than obedience.

MUST TEACH PURITY.

Else the Columbian Fair Will Be a Curse, Not a Blessing.

BISHOP SPAULDIN'S VIEWS

Some Lessons Derived from the Exposition, Where Was Queen Victoria?

Ours is the busiest of all ages and we are the busiest people of the age. As a result the wealth of the world is now greater than ever before, and we are rapidly becoming the richest nation in the world. What ends do our diligence and our money serve? They seem to enable us only to become more diligent and get more money. We are made the slaves of business and toil, and our wealth stifles the nobler faculties, shutting us out from true intelligence and from the gentle usages which make life pleasant and sweet. In the midst of national prosperity there is an increasing dearth of men and women who are exalted by knowledge and virtue, who stand forth conspicuously as the intellectual and moral leaders, whose speech and example enlarge and refine the life of the multitude. The feverish and absorbing pursuit of money, while it has established a great and growing inequality of possession, seems to make the rich and the poor equal in hardness, in narrowness, in discontent and unintelligence. Our schools, which have helped to make us shrewd and keen-witted, have failed to give us faith in high ideals or a sense for beauty or a love of culture.

Our material progress is a marvel to all men; our efforts to develop a nation of nobler, purer, more enlightened human beings than have ever existed elsewhere have been disappointing. This, however, is our mission, if we have a mission, and it is encouraging to know that the best among us feel this to be so. Hence, when they turn their thoughts to a national enterprise such as the Chicago Columbian exposition, they are less concerned to know what its effect upon trade and manufacture will be than what its religious, moral and intellectual influence. Considered from a financial point of view, it will stimulate what does not need stimulation, but it will not help to solve any social problem growing out of the inequalities in the distribution of wealth. If it is to lead to good results it must exercise an intellectual and moral influence on the millions by whom it will be visited. Returning to their homes, scattered throughout the land they should carry with them new and fresh thoughts, deeper impulses to high and pure life. The gathering of vast multitudes in a great city inevitably leads to immorality of various kinds, what is unavoidable we accept without protest, but we have the right to demand that the municipal authorities of Chicago provide for the bodily health and well being of its visitors by employing whatever means hygiene and sanitation may suggest; and still more, that they remove, as far as possible, all temptations to wrong doing. During the fair the city should be cleaner than it has ever been, and its moral atmosphere should be purer. It will be crowded with the human beasts of prey who make a living by pandering to man's greed and sensual passions, and hence the laws of decency and order should be enforced with more than ordinary vigilance and severity. The amusements offered to the public outside the exposition grounds should be of an elevated character, and the exhibition of the bodies of women in a condition more suggestive and more degrading than that

of nudity should be forbidden. Steps should also be taken to put a stop to the disgusting disfigurement of the city through the posting of indecent pictures, which tend to destroy both taste and morality. In this exposition Chicago will be taken, first of all, as a type of western life and civilization, and she must have a care

that those who have persuaded themselves that the West is coarse, vulgar, and material shall not be confirmed in this opinion. Chicago is the metropolis of the progressive, powerful and aspiring western people, and there should be found nothing in it to remind us of the border town or mining camp, whose chief institutions are the saloon, the gambling hell and the brothel. As to the exposition itself, the directors and managers have repeatedly assured the public that it is to have an educational value, that its influence will be for good, both morally and intellectually. If this is to be made true, they must refuse to be guided by French standards in the art exhibit at least, and in the character of the amusements they offer visitors. The Paris exposition of 1889 in these two matters certainly was a source of corruption. Many of the paintings were fit to be hung only in a temple of Venus, and the lascivious dances which were performed every day in the Rue de Caire and in the theatre on the grounds could be tolerated only among a people given over to the worship of the goddess Lubricity. Art ceases to be art when it becomes cynical and profligate, when it appeals to sensual instinct and not to the soul. To permit the paintings of a certain French school to be shown in the exposition buildings would be an insult to every pure woman. Nothing should be found there before which a true man may not stand without blushing by the side of his mother or sister. The great weight of enlightened opinion favors the opening of the exposition on Sundays, but if the laborers with their wives and daughters are to be invited to inspect paintings and dances which one would not think it possible to find outside of the low haunts of debauchery then no one who has at heart the welfare of his fellowmen, his country's good, can desire that the gates of the exposition be kept open Sunday or any other day. Would not the efforts to induce Congress to take the Sunday clause from its souvenir money grant be more likely to prove effective if the assurance were given by the managers that the exposition shall, in no way whatever, be made to subserve the interests of the great goddess, Lubricity? The motive of the fair directors in wishing to open the gates of Jackson Park on Sundays, has, of course, nothing to do with the lawfulness and propriety of such a proceeding. If it is right to visit the fair on any day it is right to visit it on Sunday, and if the American people are once persuaded that whatever is objectionable to the moral sense will be kept away, they will not insist on closing the exposition against the toiling masses on the only day of the week on which they have leisure. The manifest indifference of some of the members of the board to the education exhibit has awakened the suspicion in a great many minds that the whole business will be conducted in a petty shopkeeping spirit, without regard to its intellectual and moral influence. The attractions of the Columbian exposition will surely be great enough without such pitiful adjuncts as dance halls and obscene pictures.

Let the religious and enlightened minds of the country turn their attention to this matter; let them insist that the exposition shall be such that it will be altogether good for man, woman and child to see it, and then there will be no sufficient reason why it should not be visited on any and all days. Those who observe easily perceive that the danger which threatens our national life more than any other is not drunkenness but sexual immorality. Renan, uttering the thought of the whole French infidel school, has said that nature cares nothing for chastity, thereby implying that it is more or less a matter of indifference. Matthew Arnold says in reply that whatever nature may or may not care for, human nature cares for chastity, and that the worship of the great goddess Lubricity is against human nature—it is ruin. "For this," he continues, "is the test of its being against human nature, that for human societies it is ruin."

Impurity is not the only vice, but more than any other vice it stunts and mars what is high and harmonious in man; it robs the mind of noble thoughts, the heart of sweet love; it leads to hardness and insolence, to dishonesty and brutality; it feeds the beast in man and

starves his soul. When a people hearken to false prophets proclaiming that chastity is of no importance, it is lost beyond recovery. What its representatives are ready to do when opportunity is given we may learn from the disgusting disclosures of the Panama Canal scandal. It were idle to deny that the worship of the impure goddess threatens to bring calamities upon us. Who can read the advertisements in some of our most widely circulated newspapers, who can look upon the billboards of our cities, reeking with vulgarity and obscenity, who can watch the proceedings of the divorce courts, who can stroll through the streets at night without being made aware that the sense of chastity is dying or dead? To add to the danger the reformers and zealots, shutting their eyes to this cankerlike and all-pervading evil, sit complacently astride some prohibition or Sabbath hobby horse, predicting woe if a glass of wine is sold or the gates are opened on Sunday.

If the Columbian exposition is to be a blessing or a curse its managers must see that it is kept pure and clean from even the suspicion of pandering to the worship of the goddess Lubricity. If it leaves us less moral, less chaste, if it leads us deeper into what Huxley calls the rank and steaming valleys of sense, then, though it should bring us billions of money, there will be hopeless loss.

J. L. SPALDING, Bishop of Peoria.

A Strange Fact.

We are going to relate a fact; let our readers draw whatever conclusion they may think proper, says the True Witness. We do not pretend to decide upon the cause nor the effect in the occurrence that we are about to record, we simply tell what took place. For special reasons we withhold names. In the village of Lacolle lives a grocer who recently came from Valleyfield. He is—or was in August last—an Atheist. He had sought to spread his anti-Christian and infidel ideas through Valleyfield; he carried on the same unholy work of Satan in the parish of Lacolle. One day not long ago a group of boys were collected in the store and as usual the proprietor was inculcating his atheistical ideas into the young lads of the place. The discussion upon God and His existence ran high and waxed warm. Suddenly one young fellow aged 19 years—a Catholic boy—son of a widow who was absent from her home, gave expression to his disbelief in a Deity. Striking the counter he swore an oath and said: "I tell you there is no God!" He struck the counter, but never raised his hand from it; he stiffened out and the united strength of all his companions could not straighten his arm or bring vitality to his form. They rolled him, they did all that man could do but in agony he cried and cried: "Mon Dieu! mon dieu un pretre! un pretre." The priest was sent for; he came. The boy was carried home; his mother was informed of the sad event, she returned to witness her boy's paralyzed condition. When the boy made his confession and received communion the paralysis disappeared and he recovered all power of his limbs. Such are the facts, all the people of Lacolle and the surrounding country know them. The names of the parties are at the disposal of anyone who should happen to be inquisitive about the case. As we said at the beginning we draw no conclusions. Was it a visitation from God or was it a mere coincidence? We do not attempt to decide. We merely tell what occurred.

To Our Subscribers.

In view of contemplated improvements to the WESTERN WITNESS, which will necessitate the outlay of considerable money, we are desirous of having as many of our subscribers who are in arrears to close up their accounts. In consideration, therefore, of a remittance of the amount due, within ten days, we offer you the choice of any of the following elegant extra Premiums:

Magnificent oleographs, your choice of the following: Sacred Heart of Jesus, Sacred Heart of Mary, Ecce Homo, Mater Dolorosa, Pope Leo XIII, St. Anthony, Our Lady of Perpetual Help, St. Joseph or Guardian Angel; also finely executed photographs of Pope Leo XIII, Sacred Heart of Mary or Mater Dolorosa; or the choice of any of the following prayer books: Spiritual Food, Jesus My Love, Golden Crown of Prayer, Pious Companion for Young Catholics, complete in all particulars and handsomely illustrated.

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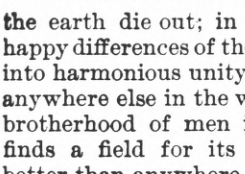
Anyone paying all arrears and remitting the subscription price for one year in advance, will receive a handsome prayer book, "The Spiritual Treasury," a manual of Catholic doctrine, prayer and practice, compiled from approved sources and containing nearly 800 pages, "Life of St. Louis Gonzaga of the Society of Jesus," edited and published by Rev. J. F. X. O'Connor, S. J., with a beautiful engraved frontispiece of the saint from a painting in the Vatican.

Those who would enter heaven must be as little children whose greatest glory is their innocence. Now two things are ours to do, first to preserve it in ourselves, or to regain it by penance. Secondly, to love and shield it in others.

THE CHURCH IN AMERICA.

Its Action Directed with Care and Solicitude by the Holy Father.

And now among all the nations of the earth there is one for which the holy father has ever shown a very special affection. That nation is our own America. All nations are dear to him, whose duty it is to cherish every portion of the vast flock of Christ. Some of them are very dear to his heart because of their heroic suffering for the religion of our Saviour, but he recognizes that America's vocation is, like his own, one of cosmopolitan unification, and therefore has she a place of special nearness to his heart. America is the heaven of peace, toward which all the nationalities of the earth flock as to a land of promise; in which all the national rivalries and hostilities of the earth die out; in which all the unhappy differences of the earth are blended into harmonious unity. Here better than anywhere else in the world the universal brotherhood of men is exemplified and finds a field for its realization. Here better than anywhere else has the providence of God brought about the equalization and unification of men in the natural order, and thereby laid the best foundation for that equalization and unification of all men in the supernatural order, which is the wish and the plan of our Lord Jesus Christ. Therefore does the holy father watch and direct with special affection and solicitude the action of the church in America, that it may ever accord with the providential plan of harmonizing and unifying all the actions of human society. More than once has his voice been uplifted, warning us against permitting the spirit of nationalism to hinder or lessen the unifying tendencies of divine faith and charity, so admirably blending with the unifying genius of our country. And now we hear him urging us in tones of paternal tenderness and earnestness to cultivate in every possible way harmonious relations between the body and the soul of human society, between the civil and the spiritual authorities, in all matters in which they can work together for human welfare, especially in that most essential requirement of Christian civilization, the Christian education of the people.—From Bishop Keane's Address.



BISHOP KEANE.

"They Are All Our Brothers." The pope is the father of all his children. His heart goes out to the four quarters of the earth, and the needs of its inhabitants fill him with solicitude. The deep sympathy he took and still takes in the great work of the late Cardinal Lavigne is well known and has excited commendation from non-Catholic governments. The Patriote, of Brussels, reports a conversation which the pope had recently with Mgr. Jacobs, president of the Antislavery society and dean of the Belgian capital. His holiness heartily praised Belgium for the work she has done in Africa, both by giving the missionaries security for evangelization and civilization and defending the poor blacks against the abominable slave merchants. At terminating, the pope besought him to say aloud to those blessed with the riches of the world not to forget the unfortunate victims of the dark continent. "They are all our brothers," he said, "and from the bottom of my heart I call down the benediction of the Almighty on those who will aid to deliver them from their chains and to snatch from death those who are as much entitled, under heaven, to liberty and life as any of us." A subscription with that object has been begun at Brussels.—Catholic News.

Raised to the Cardinalate.

Advices from Rome state that there is most profound rejoicing in all circles over the announcement of the official notification of those who will be raised to the dignity of the cardinalate. The important papers bearing the formal tenders have been sent to the archbishops of Armagh, Westminster, Rouen, Tours, Cologne, Seville, Ferom, Messina, the primate of Hungary, bishop of Breslau, Mgrs. Persico and Monceni, Di Pietro, the nuncio at Madrid, and Gallimberti, the nuncio at Vienna. Congratulatory telegrams and letters have been sent to those so signally favored, and the papers publish many commendatory articles concerning them.—Catholic Times.

What Catholicity Is.

The very constitution of a catholicity is explained in Christ's command to his church—viz. (St. Matthew xxvii, 19, 20), "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even to the end of the world" (King James' version). The church was to teach all nations; to teach all things that he taught; to teach always, to the end of the world. Thus the church is universal as to place, as to teaching and as to time. This is catholicity.—Philip O'Neil in Catholic Register.

The Duty of Pastors.

Pastors should unceasingly urge the duty imposed by both natural and divine law of bringing up their children in sound morality and Catholic faith. Besides the instruction of children appertains to the very essence of the pastoral charge. Let the pastor of souls say to them with the apostle, "My little children, of whom I am in labor again until Christ be formed in you"—Galatians iv, 19. Let him have classes of children in the parish school as have been established in Rome and many other places, and even in churches in this country with very happy results.—Archbishop Satoli.

AUTHENTICITY OF THE BIBLE.

How Can It Be Believed Without Accepting the Catholic Teaching?

During the trial of the Rev. Dr. Briggs for teaching heretical doctrine the Rev. Dr. Birch said the Presbyterian doctrine and belief are that the Bible is God's book; that God was the thinker of the thought, the arranger of the clauses, the speller of the words, and that hence the text itself is divine. Dr. Birch forgot to say how he knows that the book he and his fellow Presbyterians call the Bible is really the inspired word of God. Of course he knows that it was preserved by the Catholic church, and that had not the church saved its precious words from destruction we would not today have a Bible.

The Presbyterians have another article of faith which says, "The pope of Rome is that antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God." Now the pope of Rome is the visible head of the church which preserved the Bible; therefore if Presbyterians believe their article of faith regarding the pope it is strange that they are willing to believe that the book preserved under the immediate jurisdiction of the supreme pontiffs is really the word of God. How are they to prove their assertion that it is without accepting the teaching of the Catholic church, which is the only authority on earth which can give testimony relative to the authenticity of the Bible? If they are willing to take the word of the church on this very important question, why do they refuse to accept Catholic traditions which would enable them to prove the authenticity without the shadow of doubt? The answer is that by so doing they would be found to admit that they are schismatics and that there is but one true church which all men are commanded to hear. So long as merely human organizations persist in calling themselves the church of God, that long will men like Dr. Briggs question the vital principles of their doctrines and defy them to prove their truth, for when men cut loose from "the rock" they are at sea, helpless, without a pilot or compass.—Church News.

Concerning Scapulars.

According to P. Beringer, S. J., confessor of the S. congregation, a scapular to be entitled to the name must consist of two separate pieces of cloth hanging over the shoulders, one in front and one on the back. Hence, he says, the so-called scapulars in which two pieces are made into one, although of different colors, are not scapulars (Decr. Auth. 423, ad. 6). Moreover, several scapulars so united as to make but one, either by sewing them together on the four sides or by making one the basis upon which to sew another of smaller size, are not scapulars.

While the five scapulars must remain distinct, they may be joined by one pair of strings of red wool and sewn together at the top, or even half way down the side.

The order recommended for the scapulars is the white, bearing the red and blue cross on the outside next the brown, then the blue, black and red. On this latter is usually a representation of the crucifix and SS. hearts, which should face outward.

It is to be remembered that, although the present holy father declared all investitures made in good faith up to July 20, 1884, valid, this hardly applies to invalid scapulars.

The only scapular needing to be blessed when new ones are to be substituted for old is the white scapular of the Holy Trinity.

The above is not mere private opinion. It is the accepted teaching in reference to these matters, based on the decision of the S. congregation and interpreted by those capable of and entrusted with that interpretation. Private opinion in the matters of fact here referred to is not worth the ink wasted in expressing it. The restrictions placed by the church on the formalities required for investiture, etc., are necessary to conserve the devotion from being a mere formality that every one's whim might modify if not so safeguarded.—Catholic Advocate.

The Twilight Bell of the Angels.

The legend, impalpable as the ether in which it floats, owning no local habitation, claiming no author, is borne on the swift wings of memory. It says that in the blessed abode of the angels a great bell swings, and that at twilight mortals may hear its voice if they put from mind and heart all discord and worldliness and all that comes between them and love to their creator. And its voice is hushed with the setting sun, for it is always twilight somewhere. The angels who set it ringing are sad or glad as they gaze into mortal faces and learn that the bell is human heart purged of strife or hatred and filled with heavenly peace.

So, then, let us ponder a little: Let us look in our hearts and see if the twilight bell of the angels Could ring for us—yours and mine.—Ave Maria.

Catholic Notes.

There are 205,059 Catholics in the diocese of Pittsburgh.

A priest has been elected commander of a G. A. R. post at Oregon, Ills.—the Rev. D. B. Toomey. Honor to him and to the comrades who remembered his services in the field! He is only one of many priests who were in the civil war, but he is the first to be chosen chief of a camp of the Grand Army of the Republic.

At the recent annual conference of the archbishops of the United States the archbishop of New York was requested to formulate an admonition to the Catholic press warning writers, in accordance with the repeated instructions of Leo XIII, to be prudent, moderate and charitable in treating questions about which there may be a divergence of opinion among Catholics, and above all not to presume to blame or criticize the official acts of bishops in the administration of the affairs of their respective dioceses.

Juvenile Department.

FOR OUR YOUNG READERS.

Honesty That Paid.

A score or more of cash boys employed in a dry goods store organized a strike. They wanted an increase of fifty cents a week in their pay and the abatement of two or three obnoxious rules relative to fines. The determination to strike was unanimous, and each boy was taken into the remotest corner of the cellar under the store and made to promise "upon honor" that he would not back out of the movement until the objects sought were attained. A day or two before the day fixed for the strike a mousing porter caught three of them together in the cellar, and his threats to report them for trying to steal frightened them into telling their secret. Disregarding their pleas to keep quiet the porter went directly to the superintendent and exposed the plot. That night all the cash boys were summoned before the superintendent after the store had been closed.

"If there is to be any striking," said he, I propose to strike first. Now I want every boy who is pledged to this movement to step forward."

Only one boy came forward and he was the most industrious and trustworthy in the store. Each of the other boys being questioned denied any complicity in the proposed strike. The superintendent was a shrewd man. He soon ascertained all the facts and found that one plucky boy proposed to stand by his promise until the objects sought were attained.

"Oh, very well," said the superintendent dryly, "as you are the only one on strike I will concede to you all you ask."

A Great Goose.

A goose travelling across the country was resting herself in a thicket, when along came two foxes in search of something for dinner. Being tired and disappointed, it was only natural that they should feel quarrelsome, and as they halted near the thicket one of them observed: "If you were half as sharp as the books make you out, you would not now be hungry enough to gnaw at the bushes."

"And if you were half as big as you think you are, you would pass for a lion minus the roar," sneered the other.

"I don't want any impudence from any animal of your build," warned the first.

"You're a thief!"

"You're another!"

At this point the goose could stand it no longer. Walking out from the thicket she put on a benevolent look and observed: "Gentlemen, let me settle this dispute. In the first place I want to remark:

But she never remarked. The foxes made a rush and gobbled her up, and as they picked their teeth with the last of the feathers she said: "None but a goose would have sought to settle a dispute between two foxes."

What the Children Say.

Margery was playing with the kitten and all at once received a severe scratch. She looked at the ugly red line, then she stretched out her hand toward the kitten and said sternly: "Titty, dive me that pin."

"I want to ask one more question," said little Frank as he was being put to bed. "Well," acquiesced the tired mamma. "When holes come in stockings what becomes of the piece of stocking that was there before the hole came?"

"At bed-time one night after a trying day, Rosie announced: 'I just don't believe I will speak to Adam and Eve when I see them. They made us all of this trouble in trying to be good.'"

A curious and amusing experiment for a child is one demonstrating the antipathy between soap and sulphur. To do this put some matches in a basin of water in the shape of a star; then take a piece of soap which has been cut to a point and hold in the centre of the matches. They will fly off in every direction. To restore them to their position dip a lump of sugar in the water, and they will approach and not run from it as they did from the soap.

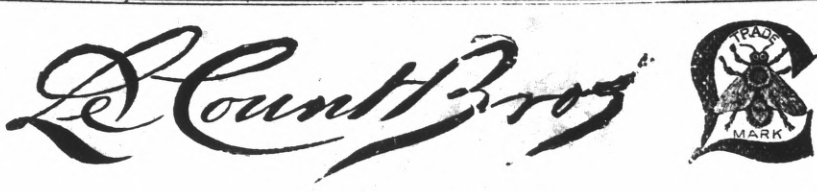
TOMMY knocked his head against the edge of the table, without, however, being much if any the worse.

"And you didn't cry?" asked the fond mother.

"No-o-o!" replied the little fellow, "there was nobody 'round to hear me."

If a soul, having still something left to be cleansed away were presented to the vision of God, its suffering would be worse than ten purgatories, for it would be quite unable to endure the sight of that excessive goodness and that infinite justice. Hence it is that the suffering soul is entirely resigned to the will of its Creator. It loves its very pains and rejoices in them because they are a holy ordinance of God.

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SYNOPSIS OF CONSTITUTION AND BY LAWS.

An applicant must be of the Catholic faith, and between the ages of 18 and 35. A small initiation fee is charged, and the dues are 50 cents per month.

A member receives \$7 a week in case of sickness or accident.

Upon the death of a member in good standing, his heirs or beneficiaries will be paid \$500.

INSTITUTE No. 4 meets second and fourth Tuesday, of each month at Laurel Hall, 32 O'Farrell Street, near Grant Avenue. James J. Deagan, P.; Fred V. Flynn, F. V. P.; William J. Deagan, S. P.; J. R. Sullivan, R. S.; D. J. Ahern, F. S.; Peter A. Ryan, C. S.; John B. McIntyre, T. J. Callaghan, M.; T. L. Mahoney, M. D.; S. E. C. — H. J. Siedenber, Lewis M. Bannon, Jos. Murphy, M. Carr, J. N. McLaughlin.

INSTITUTE No. 55, meets second and fourth Wednesday of every month at eight o'clock, at Concord Hall, Alcazar building, S. Ruddle, P.; D. J. O'Callaghan, F. V. P.; J. S. McCormick, S. V. P.; Andrew Oliver, M.; E. Les-tre, R. S.; A. Schmidt, C. S.; Robert Morrissey, F. S.; E. C. — Dr. Morris, D. F. Shea, John Kingswell, W. J. Carlin, James Mullen, S. D. McGovern.

Young Ladies' Institute.



SYNOPSIS OF CONSTITUTION AND BY LAWS.

To become a member, a young lady must be of the Catholic faith and between the ages of 18 and 35. A small initiation fee is charged, and the dues are 50 cents per month.

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Upon the death of a member in good standing, her heirs or beneficiaries will be paid \$150.

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INSTITUTE No. 2, meets every Friday evening at St. George's Hall, 909 Market Street. Mrs. G. Long, P.; 1223 Hayes St.; Miss Annie Potthoff, P.; 232 Van Ness Ave.; Miss Kate Turner, 1st V. P.; 544 Natoma; Miss A. Gately, 2d V. P.; 1326 Eddy St.; Miss N. Winter, R. S.; 735 Harrison; Miss Alice Leo, Treas.; 145 Hottel Ave.; Miss Kate Desmond, M.; 369 Jessie; Dr. D. F. Ragan, P.; 997 Market.

* E. I. A. S. *

The Board of Land Trustees met at the headquarters in the Donahoe Building last Monday.

A joint meeting of the city branches was held at the headquarters last week to perfect arrangements for the grand and novel entertainment to be presented by the society at Easter time. Pupils beginning lessons now will still have time to perfect themselves in the training which has been assumed by Jessie Calhoun. The date of the entertainment was fixed at April 4th at the Grand Opera House.

Those desiring help by the day may assist worthy people by applying at the headquarters.

Mrs. Margaret Deane, G. P., and Mrs. A. B. Maguire, G. D., will pay an official visit to Branch No. 16, Fresno, on Monday evening next.

Negotiations are now pending for the extension of the electric road from Santa Cruz to Hotel Del Mar, to be completed in time for the opening of the hotel about the middle of April. Of course the question of "bonus" is involved and must be settled before work is begun.

Rehearsals of the comedy "A New York Romance" to be given by No. 14 at Detitz Opera House, Oakland, on February 13th, are progressing very favorably under the direction of Miss Calhoun who predicts success for the performance.

No. 8, Cathedral Branch, is preparing for a celebration of its first anniversary in the middle of February.

The Courage of Leo XIII.

The following amusing incident has been related by the Holy Father's physician, Dr. Ceccarelli: One day last week the doctor was summoned to the Vatican. The Pope showed him two teeth which he said caused him much suffering. "Most Holy Father," said the doctor, "they are still good; by having the holes stopped they will last a long time." "No," said Leo, "send for a good Roman dentist (not a stranger by any means), and let him extract my teeth." The order was, of course, executed, and the dentist had some difficulty in his work for the teeth were very firm in their sockets. "Only imagine," said Ceccarelli, in telling the occurrence to a friend, "the Venerable Pontiff did not even sigh over the operation. When the teeth were out he turned towards me and said: 'You see, doctor, I am convinced that it is necessary to attack the evil at the root.'"

PERE DIDON.

The Pulpit Orator Who Has Written the Best Life of Christ.

Ever since the appearance some twenty-six years ago, of Renan's Life of Christ, no book has moved more powerfully every class of the reading public in continental Europe than Pere Didon's Jesus Christ. The rapid and enormous sales of the work told merely of the deep and universal interest felt in it by the Parisians and by all France. The judgments of all the great organs of public opinion, no matter what their shade of religious belief, or their avowed professions of infidelity and agnosticism, were unanimous in declaring this new Life of Christ to be a production of transcendent merit, the fruit of rare genius, of long laborious research, of ardent conviction joined with the zeal of an apostle.

Some twelve years ago Pere Didon had been selected by the superiors of his order and by the late Cardinal Guibert, then archbishop of Paris, to fill with Pere Monsabre the pulpit of Notre Dame, around which still lingered the echoes of Lacordaire's incomparable eloquence. Even Americans may still remember, after the downfall of the MacMahon government, the triumph at the general elections of the anti-Christian radicals represented by Gambetta, Paul Bert and Jules Ferry. Then was brought forward by M. Naquet, a Jew, that law on divorce, which has struck so fatal a blow at the existence of the Christian family in France. Pere Didon then gave the Parisians a first taste of his oratorical power, by combating the projected divorce in a series of discourses delivered in the Church of St. Philippe du Roule. His success was phenomenal.

Instead, however, of pursuing a career which had opened under such exceptional auspices, the young preacher disappeared all of a sudden from the scene of his triumph. Burying himself in various houses of his order in Corsica and the interior of France, Pere Didon gave himself up, heart and mind, to the preparation of the Life which he has just given to the world. He spent two years in Germany, mastering the language of that country, studying the Christian apologetics and all the systems of anti-Christian scientific criticism, in the various places where Strauss had written his two Lives of Christ, where Baur, Soury, Ritschl, Haackel, Virchow, had elaborated their theories; and where Neander, Beyschlag, Keim and Bernhardt Weiss had written their defense of the Gospel truth. Two long journeys to Palestine, during which he visited and revisited every locality mentioned in the Gospels, enabled Pere Didon to cast the scene of his future narrative amid the very nature and the very skies which had beheld Christ growing from infancy to manhood, teaching, preaching, working miracles, succoring every form of human misery, up to His death, His resurrection and ascension into heaven.

A translation of Pere Didon's Life of Christ has been republished in England and also in America by D. Appleton & Co., New York. Louis Veuillot, the late editor of the Paris L'Univers, had written, as an antidote to Renan's pestilential life of Our Lord, a Life not a little resembling in purpose and method the work of Pere Didon. As there ever existed a bitter antagonism between Veuillot and the liberal school, to which Lacordaire belonged, it was not expected that Pere Didon's book would be warmly welcomed by Veuillot's journal. The criticism in which L'Univers indulges is, however, both hearty and conscientious.

This remarkable work which should be in the possession of every Catholic family, in every pastoral residence, and in every Catholic institution can be had on easy terms from the Catholic Publishing Society, 113-15 Hayes street, who have the agency for the Pacific Coast. Write for circulars, sample pages and terms.

Dangerous Fiction.

Parents should understand that the general output of novels embraces many books of tendencies so immoral that it is quite worth their while to supervise current literature that may fall into the hands of their children. Many young people go to book stores and buy novels innocently because of their titles, which contain suggestions of the most unwholesome character, while in others may be found the bold advocacy of the most vicious doctrines and theories. A boy or girl on purchasing a novel should be required to submit it to the inspection of his father and mother, and the bookseller should be made to feel the weight of paternal displeasure if the book be unfit for the young to read. These books make a mockery of marriage and a jest of the most holy relations between the sexes. They instill a doctrine as absolutely fatal to the welfare of society as it is disastrous to the youthful mind.

A large assortment of Watches, Diamonds and Jewelry for the holidays at very reasonable prices, can be had at W. Scheppeler's, 1071 Market St.

A choice assortment of rosaries, prayer books and pictures suitable for presents for children making their first communion for sale by the Catholic Publishing Society, 113-15 Hayes st.

A Pretty Story.

A pretty story is told of the present Archduke Joseph of Austria. He was walking in his park when he met with an old peasant nearly blind who was trying to catch a stray chicken. "Let me try," said the Archduke, who, after some exertion, returned the fowl to its owner. "You are very kind," said the peasant unaware of the fact that he was speaking to the proprietor of the park. "Here are some kreuzers for you." The Archduke thanked him but refused the money, although he did not disclose his identity fearing to mortify the poor old fellow.

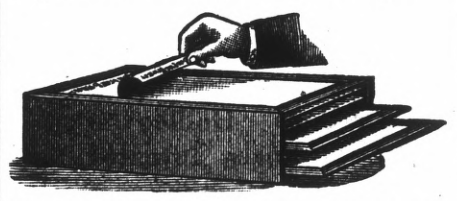
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This wonderful preparation works on the

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hair, whiskers and mustache, making them

soft and glossy. Dandruff, Thin and Falling

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SATURDAY.....JANUARY 21, 1892.

CALENDAR FOR THE WEEK.

22—Sunday—Third after Epiphany.
23—Monday—Espousal of the B. V. and St. Joseph.
24—Tuesday—St. Timothy, Bishop and Martyr.
25—Wednesday—Conversion of St. Paul.
26—Thursday—St. Polycarp, Bishop and Martyr.
27—Friday—St. John Chrysostom, Bishop, Confessor and Doctor of Church.
28—Saturday—Office of the Immaculate Conception. St. Agnes.

FORTY HOURS DEVOTION.

Order of the Forty Hours Devotion in the Churches and Chapels of the Diocese of San Francisco for the month of JANUARY, 1892.

22—Third Sunday after the Epiphany—St. Joseph's Infant Orphan Asylum, San Francisco.
29—Septuagesima Sunday—St. Anthony's Church, East Oakland.

TO READERS OF THE "WITNESS"

My honor as a man, my fidelity as a Catholic, have been covertly assailed during the past week in the great journals of our country. There remained nothing for me to do but to give the following statement to the public. Any scandal that has arisen or may ensue by further disclosures does not rest on me, but on those who gave the information to the press. I have acted strictly in accord with Catholic principles by turning to the Fountain Head of authority in the Church. Not a sentence of the WITNESS is against the traditional teaching of Holy Faith, nor of disrespect to ecclesiastical authority. If there is let it be pointed out and I will make every reparation for it:

First, in the unfortunate strife among our archbishops I have taken no part whatever. Neither side having honored me with its confidence. With the principals nor their surrounding have I had any kind of communication. My newspaper, THE WESTERN WITNESS, has shown no partisanship. Its policy has been to throw oil on the troubled waters; to uphold ecclesiastical authority and Catholic traditions; to sustain devotion to the Holy Father, and to give our modest support to his heartfelt desire to establish permanently in the United States an Apostolic Delegate. I neither knew nor heard, much less took part in any of the shadowing by detectives, mentioned in the dispatches. I spurn anything so ignoble. I have not allowed myself to be made a tool for any party.

Second, the Council of Baltimore of 1884 expressly states: "Operam dent ut in scholis adhibeantur semper libri Catholicis scriptoribus concinnati." When in the diocese of San Francisco the Catholic sets of reading books and histories were to be suppressed and supplanted by Protestant works, I, as a Catholic journalist, as a Catholic parent, for conscience sake and the good of my fellow co-religionists, criticized and protested against this step. In all this I never wrote a line against the person or the office of the Archbishop. I had none of these school books on hand to sell as has been asserted, nor was I the agent of any firm,

nor did I seek or have the least intention to make any bid or application for supplying books to the schools. It was not a mercenary motive, therefore, that urged me to write in favor of Catholic reading books and Catholic histories for use in Catholic schools.

Thirdly, whether letters have been stolen or carelessly cast about or committed to ash barrels or in any other way removed by Archbishop Riordan's servants or other persons I know not. If so I have had no share in the business, nor have I been in any way directly or indirectly concerned in such removals. It is an outrage on charity and justice to insinuate this to me. As the owner of a newspaper and its editor important communications are made me. These I exercise my judgment and rightful privilege about publishing. For instance in July last I knew that a high ecclesiastical authority announced the re-opening of Dr. McGlynn's case and that it would break "the head and heart of Corrigan." But lest this would create prejudice I withheld it. Other important information gravely affecting the interests of Catholics I possessed and would have given it to the public, but strong pressure and earnest appeal of one on whose judgment and love of Holy Church I rely, has so far restrained me from doing so.

Fourth, suffering from persecution and possessed of this information I exercised the right of every member of the church—an appeal to Rome. Of what is there I cannot for the moment speak. If this procedure be blackmailing, then I plead guilty. But no Catholic will so consider it. Of Archbishop Riordan I have never asked a cent, but I have respectfully demanded that he should not continue to try and destroy my business. Of the new phase of the case I have to day written to Cardinal Rampolla, the Holy Father's Secretary of State and to Monsignor Satolli, whose name has been unwarrantedly dragged into the matter. I have mailed the following letter:

SAN FRANCISCO, CAL., Jan. 18, 1893.
To His Excellency Monsignor Satolli,
Apostolic Delegate in the United States:
EXCELLENCY:—Monday's Examiner of January 15th, contains an astounding account by Archbishop Riordan of the letter of Nov. 10, 1892 addressed by me to your Excellency, as well as a malicious, offensive summary of your reply to me by Bishop Keane.

My letter was addressed to your Excellency as the Pope's Representative, asking whether you were invested with judicial authority to hear my cause. Having waited twenty-five days and receiving no reply, I interpreted this as a negative answer and then forwarded my case to the Propaganda.

Every principal of justice and courtesy prevented that communication being shown to the opposing party much more than it should be made public.

I now respectfully ask your Excellency to inform me whether the statements on this matter in the Examiner are true; and if so are they given to the public by your authority.

I enclose a copy with the passages referred to marked.

I beg to remain your Excellency's humble and obedient servant.

CARL AUGUST DOERING.

113-115 Hayes St., S. F.

We shall deal with the "Monitor," the Archbishop's mouthpiece, in our next issue.

ROME RULE NOT HOME RULE.

Many a sincere Deo gratias was uttered when the glad welcome news came that the Holy Father has in consummate wisdom established a permanent Apostolic Delegation in the United States. Its very first effect is to visibly show the nation at large, as well as to make Catholics themselves realize that the Pope is not a mere "primus inter pares," but in very deed that he possesses plenary power and immediate jurisdiction in the whole and every part of the Church, and in consequence has the unquestionable right to place his representative in any diocese, armed with such measure

of authority as his Holiness may seem fit.

Every member of the Church, lay or clerical, has the privilege of appeal to the Holy See. Distance may render the exercise of this right almost an impossibility. But the presence in our midst of an Apostolic Delegate, invested with the authority of the Supreme Appellate Court of the Church, puts justice within the easy reach of all. It lightens the heavy burdens of the episcopate. There is a zeal and enthusiasm which are not always accorded to wisdom though well intended. To keep these in the line of Catholic tradition and surround them with a Catholic spirit needs the directing power of Rome, hence the invaluable assistance of an Apostolic Delegate.

Who better than a permanent representative of the Holy Father can give him such information as is absolutely necessary for ordering the good government of the Church in the United States?

It is an accomplished fact that the keystone of strength and unity has been added to our own ecclesiastical organization, to which we referred in a previous article. We are now put in close touch with Rome, and a new era has begun in this Columbian year for the Church in the United States.

We receive this inestimable favor with every feeling of respect, reverence and obedience. When the momentary passion has subsided, we and our children, and our children's children will be profoundly grateful to Leo XIII for this great gift.

Very, very inaptly it has been called home rule for the Church in America. No, it is Rome rule. Heretofore all has been home rule in the present political significance of the term. Every effort has been made to Americanize the Church. It has been fraught with grievous ills. The attempt to do in like manner has again and again been made. But the nationalizing has only brought untold suffering in misery. Henceforth we shall be Roman in tone and spirit, Roman in our wide appreciation of religious orders, Roman in our ecclesiastical ways of acting, Roman in our ardor to save negroes, Indians and Chinese, Roman in our childlike obedience to the Holy See. This fidelity as Roman Catholics will intensify our present strong, solid love for the stars and stripes, and make us uphold more than ever the endearing principles of freedom and liberty proclaimed by our glorious Republic to the sons of men. With still more greatness shall we be able to say "In God we trust."

PRIESTS AND ASTRONOMY.

At a late monthly meeting of the British Astronomical Association a summary was given of the researches of Fathers Epping and Strassmaier, who are engaged in deciphering star tablets of the ancient Babylonians. They have identified the designation of twelve constellations and also the ideograms used to denote the various planets, whose movements are proved by the tables to have been accurately known to the Babylonians.

In astronomy the Catholic priests have ever been to the front. Padre Denza, monk of the Barnabite order, one of the most eminent astronomers of Italy, is at the head of the Vatican observatory, founded by the munificence of Leo XIII. Father Perry of

the Society of Jesus, who died a few years ago, was employed by the English government to observe the transit of Venus at Kerguelen and Madagascar. A similar work at an earlier period was entrusted by the Academy of Sciences of Paris to Father Alexander Guy in the Indian Ocean. The same academy delegated Abbe d'Anteroche in 1760 to observe the like phenomenon in Tobolsk, and on the same mission did the Academy expedite the learned abbe a few years later to California. The name of the Jesuit Father Secchi of our own day is held in the greatest esteem and he is the recognized authority on the sun and its constitution. At the very time we are writing ecclesiastics have charge of the observatories at Rome, Stonyhurst, Puebla, Calcutta, Tehang Kia-Tehonang. It is to priests and monks and the Church is due the honor of creating and fostering the European observatories of Venice, Posen, Marseille, Lisbon, Vienna, Avignon, Prague, Lyons, Breslau, and many others. The Copernican system is that of a Catholic cleric. The Gregorian calendar is the work of a Pope. Galileo the protégé of cardinals, invented the telescope, discovered the satellites of Jupiter, the ring of Saturn, the mountains in the moon, the rotation of the sun on its axes, the phases of Venus. The purse of the Pope aided him in his wondrous discoveries. His own rashness it is true brought him persecution for what Copernicus taught and then published at the expense and under the fostering care of Cardinal Schomberg and Bishop Tiedman Giese. The list of ecclesiastical astronomers makes a long roll. When it is remembered how much collateral knowledge is needed to be an astronomer it must be admitted that along this line alone the Church has contributed largely to the progress of true science.

OUR Presbyterian "Occident" gives a bone to pick to the "Pacific Churchman" of not a very palatable nature. It throws the burden of proof on the "Churchman" that Episcopacy was the apostolic form of church government. After reminding its opponent of McCauley's statement that Henry VIII "was determined to have an Anglican church that should differ from the Roman Catholic Church only on the point of supremacy," that he was to be its Pope instead of the Bishop of Rome, the "Occident" gives the following striking extract from the same historian.

"The founders of the Anglican church had retained Episcopacy as an ancient, a decent and a convenient ecclesiastical policy, but had not declared that form of church government to be of divine institution. We have already seen how low an estimate Cranmer had formed of the office of a bishop. In the reign of Elizabeth, Jewell, Cooper, Whitgift and other eminent doctors defended prelacy as innocent, as useful, as what the state might lawfully establish. But they never denied that a Christian community without a bishop might be a pure church. On the contrary they regarded the Protestants on the continent as of the same household of faith with themselves. . . . An English churchman, or even an English prelate, if he went to Holland, conformed, without scruple, to the religion of Holland.

Bishop Cooper maintains in his answer to Martin Maprelate in 1589 that no form of church government is divinely ordained—that Protestant communities in establishing different forms, have only made a legitimate use of their Christian liberty, and that episcopacy is particularly suited to England because the English constitution is monarchical.

The Most Pleasant Way

Of preventing the grippe, colds, headaches, and fevers is to use the liquid laxative remedy Syrup of Figs, whenever the system needs a gentle, yet effective cleansing. To be benefited one must get the true remedy manufactured by the California Fig Syrup Co. only. For sale by all druggists in 50c. and \$1 bottles.

The Teeth.

If you are unfortunate enough to need the services of a dentist why not go to a first class one, Dr. T. H. Morris of 47 Post street, corner Kearny, is one of the very best.

CARDINAL HOWARD.

[WRITTEN FOR THE WESTERN WITNESS.]

Our vigorous little town sheet, the *Jewish Reformer*, claims the late Cardinal Howard as a son of Israel. In common with many a Catholic the departed Prince of the Church would doubtless like to have been born a Jew and then to have become a Catholic. The Divine object of our adoration, Jesus Christ, the highest human object of our devotion, Mary the Mother of God, our first Pope St. Peter, the College of the Apostles were all children of the chosen people of God. Who would not wish to be of the same kith and kin? But Cardinal Howard had no such honor. He was of the bluest blood of the English aristocracy. His glory is of another kind. "As he entered manhood," says the *Ave Maria*, "the enticements of society were thrown around him, as about every youth who is born to the purple and possessed of the graces which attract and hold. Like so many other Englishmen of wealth and education he entered the Life Guards and all things pointed to a brilliant military career. But God had other work for this darling of fortune. A winter in Rome marked the turning point in his destiny. After serious questioning of himself and in spite of the opposition of many friends he decided once for all that only in the selfless and laborious life of the priesthood could he find the heavenly way. He was ordained at Rome on the morning which witnessed the definition of the dogma of the Immaculate Conception of the Blessed Virgin, and therefore became in an especial sense a client of Our Lady.

His rise was rapid, but new honors only served to increase the severity of his own life and his devotion to the poor. The people of Rome grew familiar with the sight of this tall English ecclesiastic hunting for unfortunate to whom he might minister or give consolation. The unpleasant and repulsive features of work among unclean paupers were to him as though they did not exist. After he became cardinal the outward state consequent upon his position gave no clue to the simplicity of his daily habits. His life was, as one says, but a perpetual fast; and he never allowed himself but one meal a day, although dispensing a boundless hospitality to the stranger within his gates. His great dream was the reconciliation of East and West; and this led him to a study of eastern tongues, in which he became singularly proficient. This knowledge was subsequently put to good use, as his deep interest in foreign missions caused his residence to become a headquarters for missionaries of every nation.

Excessive toil at last brought about serious consequences, and mind and body suffered together. His last mass was said in 1887, on the anniversary of his ordination; and then in his native land and with dear friends at hand, he passed into the twilight which was to last until death came to bring the day.—God rest his noble soul."

Resolutions of Condolence.

Sacramento Branch No. 422, C. K. of A., at their last meeting adopted the following resolutions of condolence:

WHEREAS, We learn with profound regret that our worthy brother Ernest Rupa has suffered the irreparable loss of his beloved wife by the hand of death therefore, be it

Resolved, By Branch 422 C. K. A. that his brother members sincerely condole with our afflicted brother and his family on the dispensation which Almighty God permitted, and commend them for consolation to Him who orders all things for the best and whose chastisements are meant in mercy.

Resolved, That this heartfelt testimonial of our sympathy and sorrow be spread upon the records of this branch and a copy be transmitted to our afflicted brother.

DIRECT FROM JERUSALEM.

The Catholic Publishing Society has just received direct from Jerusalem an invoice of rosaries of vegetable ivory, Jerusalem berries, mother of pearl, etc., grown in the Holy Land; flowers from the Mount of Olives, Gethsemane, Bethlehem and other places of historic and religious interest; crosses of olive wood, real mother-of-pearl inlaid with the Stations of the Cross; paper cutters, paper weights, pen holders elaborately engraved with religious emblems, rosary cases of pearl and cocoa, and albums containing flowers and views of the Holy Land. Must be seen to be appreciated. Owing to the arrival of these goods too late for the holiday trade, we are offering them at very low prices.

You are invited to call at our store, 113-115 Hayes street, and examine these truly beautiful goods.

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Jesus Christ.

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AND SPIRIT,

—BY—

Pere Didon, O. P.

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HONORING THE BISHOP.

Impressive Services at Sacramento on Last Sunday.

Last Sunday being the twelfth anniversary of the Right Rev. Bishop Manogue's consecration, there was pontifical high mass at the Cathedral at Sacramento at 10:30 o'clock. Notwithstanding the inclemency of the weather the vast edifice was filled from the altar rail to the doors.

The Right Rev. Bishop Manogue was celebrant, assisted by Rev. Father Coleman as assistant priest, Rev. Father Grace, deacon; Rev. Father Tormey, sub-deacon; Rev. Father Hynes, master of ceremonies.

The procession entered the sanctuary in the following order: J. Casey as cross bearer between the ten acolytes of the mass; E. McBride and Joseph Murphy attired in soutanes of the finest white silk and surplices of watered silver. These were followed by E. Denny as book bearer and S. Bowden as candle bearer; T. Sheehan, censer-bearer, assisted by R. Armstrong; T. O'Connell, mitre bearer and C. Criley, as crozier bearer.

Then followed twenty-six sanctuary boys attired in their new garments of royal purple satin and surplices of point lace. The scene presented at the commencement of the mass, the hundreds of glittering tapers on the altar, the clouds of incense from the golden censer, the various location of the acolytes, as they moved here and there, as borne on the silver-edged clouds. The solemn chant of the clergy, and, finally, the grand choir of the Kyrie Eleison from the choir, made the scene a memorable one.

A sermon was preached by Rev. Father Coleman on the name of Jesus. In most glowing terms he showed the necessity of frequently calling on that sacred name; in pronouncing it with the most profound respect. He deprecated the deplorable habit so many contract of using that most sacred name in a blasphemous manner.

After the sermon the mass was proceeded with until the consecration when another most solemn scene was presented.

Then followed the "Agnus Dei" after which the Right Rev. Celebrant gave the assistant priest the kiss of peace. This was passed to the other members of the clergy present, and finally taken up by the acolytes.

The mass ended by the Episcopal benediction. Then the Right Rev. Celebrant unvested, after which the procession of acolytes and clergy proceeded to the sacristy amidst the solemn chant of the "Laudate Dominum."

In the evening another large congregation assembled to hear the vespers as sung by the sanctuary boys' choir in alternation with the regular choir of the Cathedral. This was followed by Benediction of the Most Blessed Sacrament.

The music was of the usual impressive order and was sung by a special choir consisting of the following: Sopranos—Mrs. J. H. Copperrsmith, Rosa Heisch and Miss Burnes. Altos—Mrs. Hawley, Mrs. Longbottom and Madge Hassett. Tenors—Messrs. Walter Longbottom, Charles Beaumont and Harry B. Bair. Basses—C. M. Phinney and J. G. Genshlea.

The music at the high mass was as follows: "Kyrie" and "Qui Tollis" from Haydn's Mass No. 2; "Gloria Sanctus" and "Benedictus" from Mozart's Mass No. 12; "Credo" and "Agnus Dei" from Ganz' First Mass in D. Handel's "Offertory" rendered by Messrs. Franz, Lewis and Lizzie Griffin.

A short time ago a movement was started among the former altar boys of the church to give the Bishop a testimonial on the occasion of his consecration anniversary, which would be of lasting value and a source of gratification to him.

It was known that the only dress which the altar boys at the Cathedral had to wear was that which had done service in the old St. Rose Church years before the Cathedral was dreamed of.

In view of this fact it was decided to select as the gift to the Bishop a full set of purple soutanes and lace surplices for the thirty-six sanctuary boys, and also to furnish the sacristies on either side of the sanctuary in an appropriate manner.

A very large sum had to be raised for the purpose, but through the efforts of those who had taken the matter in hand the wherewithal was soon forthcoming.

Brother Lamond of the Institute was urged by the young men to attend to the ordering of the garments. It was found impossible to obtain the material in California, and it was sent for to Europe the point lace surplices coming from Brussels where they were made by hand.

Yesterday morning before high mass the presentation was formally made to Bishop Manogue. The party consisting of a number of the former altar boys and the present ones, assembled in one of the vestries, which had been carpeted and fitted out with lockers for the reception of the garments, according to the plan of the givers.

Twenty-four of the young altar boys were dressed in the new purple soutanes which are of the finest satin trimmed at the sleeves with red velvet bands, and fastened by a row of red buttons, reaching the full length of the garment to the ankles. Glazed leather slippers encased

the feet of the wearers. Over the shoulders of the boys were then adjusted the lace surplices, the material of which would get the feminine heart fluttering. It is of the most delicate workmanship. Each corner of the surplice bears the monogram "P. M." in honor of the Bishop.

The Bishop was brought in from the Episcopal residence and his appearance was welcomed by a song from the young chorists.

W. H. Taylor, on behalf of the former altar boys, then addressed the Bishop, and read a memorial, a copy of which was printed in gold on purple and handsomely framed.

Bishop Manogue made a most feeling response. He said he was at a loss to express his pleasure and gratefulness. He urged the young men to always put their trust in the Cross. It was a happy reflection that even after death has claimed us the crosses of the Cathedral will still rise aloft, an emblem of hope to those to follow us. That we have contributed to the glory of that place of worship was a matter of satisfaction.

The Bishop then gave his benediction to those assembled.

A lady who is interested in the sanctuary boys has arranged for the purchase of thirty-six white suits to be worn at the Feast of the Blessed Sacrament. It still remains for some one to provide the white surplices to accompany them.

The boys who took part in the services yesterday wearing the handsome dress for the first time were: W. Lynn, E. Lannigan, H. Burke, C. Criley, J. Casey, E. Denny, C. Frances, E. Hanson, E. McBride, J. Murphy, G. Murphy, A. McDonald, T. O'Connell, J. Reedy, T. Sheehan, H. Sheehan, D. Sweeney, O. Scully, E. Scully, W. Welch, G. Welch, J. White, J. Cassidy, J. Plunkett.

The former altar boys many of whom served fifteen or twenty years back, who had charge of the movement to purchase the new suits were: J. Schade, W. Kyne, J. Lanagan, J. P. Keefe, C. Erauw, C. Trainor, L. Schindler, H. Winters, E. Erauw, C. Keiper, J. Daniels, J. C. Ing, H. Devine, T. F. Carolan, C. Schaeffer, J. Keefe, M. Bronner, T. Lennon, J. Cadogan, H. Donovan, G. Cooper, J. Dwyer, J. Doherty, G. Harney, W. Haley, J. Kelly, Joseph Kelly, J. M. Keefe, J. Lindner, J. McGuire, J. Malone, J. Naughton, W. Morley, F. Quinn, G. O'Brien, W. Schilling, J. L. Hughes, B. Arnold, E. McCabe, J. Hughes, R. Hughes, J. J. Brannan, J. J. Devine, F. J. Galligan, A. Coolot, E. Schilling, G. J. Bryte, W. H. Taylor.

DR. MCGLYNN TO MGR. SATOLLI.

His Letter on the Points Involved in His Restoration.

Dr. McGlynn has made public the letter sent by him to Mgr. Satolli previous to his restoration to the ministry. It is as follows:

Monsignor: I am very happy to learn that it has been judged that there is nothing contrary to Catholic doctrine in the doctrine taught by me, as it was explained to me in the exposition of same which I sent to your Grace, and I rejoice that you are prepared to remove the ecclesiastical censures. I assure you that I have never said and I would never say conscientiously a word contrary to the teachings of the Church and of the Catholic See, to which teachings and notably to those contained in the encyclical rerum novarum, I give and have ever given a full adhesion, and if whatsoever word may have ever escaped me which might seem not entirely conformable to those teachings, I would like to recall it or interpret it in a sense conformable to them. I have not conscientiously failed in the respect due the authority of the Holy See, but if whatsoever word may have escaped me not conformable to the respect due to it I should be the first to regret and recall it. As to the journey to Rome I will make it within three or four months if the matter be not otherwise determined by the holy father. I am your Grace's very obedient servant

EDWARD MCGLYNN.

December 23, 1892.
"If in due time," said Dr. McGlynn, "the holy father should express a wish to see me I shall be very happy, indeed, to comply with his wish and to take that occasion to thank him in person for his kindly and enlightened judgment and action in my behalf. In the statement presented to Archbishop Satolli there is no minimizing, explaining away or departing from the doctrines of the United Labor party platform or the anti-poverty society, as I have been teaching the doctrine for years."—The Examiner.

The most real heroism of woman's life is the heroism of the home—the heroism of the affections. Domestic sorrow, domestic care comes always nearest to her. Be it adversity, sin, or death, she lives as the household heart that must first feel the wound and feel it most sharply, that must not only have the best strength to bear it, but the most power to succor those who feel it the least, and with whom it will be the soonest healed. She must be silent when her thoughts are torn, she must be cheerful when her spirit despairs.

Ripans Tabules: for liver troubles.

FLOWERS OF THE HOLY LAND.

An Interesting Article by the Hon. Henry Gillman.

At the present time when we are offering for sale flowers of Jerusalem, Bethlehem and Gethsemane, mounted on cards, by the French nuns living in the Holy Land, the following article from the Mayflower will have for our readers double interest:

"He that has two cakes of bread let him sell one of them for some flowers of the Narcissus; for bread is food for the body, but the Narcissus is food for the soul." So spake Mohammed; and it seems to me that he that could give utterance to so gracious a sentiment must have had some redeeming traits, and could not have been a very bad man.

I have taken the fact of a man's possessing the love of flowers as an evidence of his having a better nature; and, whether from the teaching of Mohammed, or because of the inherent feeling, certain it is that the prophet's followers in Palestine are, almost all of them, ardent lovers of the field and of the garden.

It is common in the Mohammedan and Christian quarters of Jerusalem to find the quaint, projecting lattices of the houses, with the aspect of bird cages filled with flowers grown in pots. The Pink and Carnation are great favorites, and generally assume a vine-like character in their growth, often depending loosely in lengthy trails, from their lofty "coins of vantage," loaded with blossoms. Geraniums flourish with a rampant beauty seldom seen elsewhere; veritable sheets of flame; and roses and mignonette blossom all the year round. I have seen the latter growing out of the crevices of the walls, a mass of flowers, where one might suppose it could hardly maintain a footing.

The Oriental is not given to adorning his person with flowers. You never see a man wear a bud in his buttonhole, nor a woman place a natural blossom in her hair, nor at her belt; though artificial flowers are sometimes worn by women in their hair or head-dresses. But men, even soldiers and officers of the Turkish army, may often be seen carrying bouquets; and it is quite common to see men of all ranks down to the fellah or peasant, with a pink, Jasmine flower or rose held in the mouth between the teeth or lips, when walking through the streets.

The dragoman or muleteer, conducting the traveler through the country, and running beside his horse or palanquin will stop to gather him a bouquet of the wayside flowers, many of which like the purple or silver crocus, the scarlet anemone, the cyclamen, the orange or red ranunculus and the tulip are of species cultivated in our gardens or conservatories.

But, without any question, the flower we have just mentioned, the narcissus, is with all classes in Palestine the prime favorite. It is deliciously fragrant. The Moslems have a saying that it smells like their mothers. It is brought into the Jerusalem market in great quantities, in the early spring time, tied up in nosegays of moderate size, fastened with its own strap-like leaves, and meets with a ready sale. It is a common sight to see the men buying these bouquets and taking them home to their families. This is the kind known as the Constantinople narcissus, or botanically the narcissus tazetta, belonging to the Polyanthus division. It comes in two forms, single and double, the latter being cultivated in the gardens in or near Jerusalem. The former is the wild product of nature, and to me, with its clusters of elegant silvery stars, each holding its golden cup, far the more beautiful.

No one who has not seen the narcissus growing wild in its native haunts, in shady green patches of turf, among the gray, weather-beaten rocks of the hillsides of Judea, can have any conception of the rare grace and beauty of the plant. Oh, the silver and the gold of them! Oh, their spicy breath! Do I not love them? Who could look upon them and not love them? I see them again as I write, their slender stems rising with their dazzling corona of light from among the dark green of their spear-like leaves, waving, trembling, beading in the soft misty breeze that blows from the blue Mediterranean, and spilling their dreamy fragrance on the air.

But if the Moslem may love them, and if we for only their simple grace and beauty may love them, how must our feelings be intensified—how must our very heart of hearts open to these blossoms when we know it was to this flower the blessed Master was likened in the words: "I am the rose of Sharon." Did I not know from the first that there was something mysteriously sacred and holy about them, and that they looked like the white-winged angels of God? For the sake of the dear Lord let no garden be without them. They can easily be grown in pots on your window-sills. I kept some I had transplanted for the purpose on my balcony in Jerusalem, and they well repaid the little care they required for they were a delight to the eye and to the heart.

The question arises: Could Mohammed possibly have known, when he gave utterance to his injunction above quoted, that this was the flower to which

Christ is said to have mystically likened himself? Of course, we know that both the Old and New Testaments were largely drawn on in writing the Koran. It may be interesting in this connection to state that the name daffodil which is another name for narcissus, and for a certain group of the family, is held to be derived from affodyle or asphodel, "the flower beloved of the gods, and which is said to bloom forever in the fields of heaven."

Where there is abundance of water, almost anything in the way of a tree, shrub or plant can be grown in Palestine. As for half the year, during the dry season, which lasts from May to November, no rain falls, the necessity for irrigation in the case of gardens is apparent. The soil, generally a rich yellowish or reddish, and rather stiff clay, is remarkably fertile, requiring little or no manuring. But water from some source is a *sine qua non*. The rain that falls during the rainy season is stored up in cisterns, carefully built and lined with cement for the purpose, to be used in the dry season. As many suppose that a decided change is taking place in the rainfall, I will here state there is as yet little foundation for the supposition, though in all probability the more extensive cultivation of the land will ultimately bring about a greater, and what is of more importance, a more equally distributed rainfall. The rain still comes as in bible times, the "early," the "middle" and the "latter rains." There are more or less distinctly marked intervals between these rains, generally not exceeding two weeks or so, in which there is little or no rain. During the long, dry season the general face of the country loses all verdure and bears in places, the most arid and dreary aspect. The high and more exposed slopes having the appearance of a calcined bone.

(To be Continued.)

A Work of Art.

An imposing figure of the crucifixion has been erected in the sanctuary of St. Ignatius Church by the Jesuit Fathers. Rev. Father A. Varsi was the leader in the movement to secure the beautiful figure, which is claimed to be one of the best pieces of work from an artistic standpoint that has ever been turned out of Lecce, a small city in Italy noted for its ecclesiastical decorations.

The figure which is that of Christ on the cross is 6 feet and 4 inches in height and the top of the cross is twenty-one feet from the floor. The pedestal on which the cross stands is carved oak in imitation of rock work and the whole stands on an elaborately carved oak base in the Italian renaissance style.

Directly in front of the base is a bronze panel with figures representing Moses in the act of carrying out the command to raise the brazen serpents in the desert.

The figure stands on the opposite side of the altar from the pulpit and takes up a space which adds very much to the appearance of the interior of the sanctuary and enhances the beauty of the decorations to a great extent.

Something Worth Reading.

"The French Spy" with Miss Georgie Woodthorpe in the principal role has been the bill all the week at the Grove St. Theatre. As the play has not been seen here for many years, it had all the merits of novelty and drew good houses. Next week Daniel Sully's great play, "The Corner Grocery" will hold the boards and will be followed by others of Sully's plays, the management having secured the privilege of producing them on this coast.

A beautiful statue representing St. Rose of Lima imported direct from France has been presented to St. Dominic's Church by the well-known wholesale merchant, Mr. John A. Lennon.

The twenty-seventh Industrial Exposition and preliminary Worlds' Fair is a great success.

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CONSUMPTION

FATHER KOENIG'S
NERVE TONIC

SPREADS ITS GOOD NAME, 5

St. Edwards College, Austin, Tex., April 22, 1892.
I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality.

REV. P. J. HURTH.
N. AMHERST, O., February 28, 1891.
For over 2 years I had epileptic fits several times a month. Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good.

(Rev. Rev. J. ROME).
Rev. Father B. Goossens, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Pastor Koenig's Nerve Tonic.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.
This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the
KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at \$1.75 per Bottle. 6 for \$9.
Large Size, \$1.75. 6 Bottles for \$9.

MCGLYNN AND SATOLLI.

A dispatch from Rome dated Dec. 30th says there is rejoicing in Rome over the reconciliation of Father McGlynn and that Archbishop Satolli is being generally praised there for his connection with that matter. The dispatch cites the *Moniteur de Rome* as authority for this. In our last week's issue we translated from the *Moniteur* some very proper remarks regarding the rumor (our *Moniteur* was that of Dec. 15th) that Dr. McGlynn was about to be restored—the *Moniteur* did not then manifest any knowledge that Mgr. Satolli was to be connected with the reconciliation. But the *Moniteur* was well informed as to the scandal that had been given by Dr. McGlynn, and said that no reconciliation could be had except on the condition that Dr. McGlynn make reparation for the scandal given by him—reparation to God, to the Pope and to Archbishop Corrigan.

Now, the people of this country are at this present moment unaware that Dr. McGlynn has made any reparation for the scandal given by him, and we therefore, assume that the *Moniteur de Rome* is not aware of any. It is strange that that paper would demand, on the 15th of December, that before Dr. McGlynn be "reconciled" he make due reparation for his scandals given, and on the 30th of December rejoice at the reconciliation though made without reparation.

When the American papers of the past two weeks will arrive at the office of the *Moniteur* the editors of that paper will have the means of learning the non-Catholic sentiment of this country in regard to this McGlynn "reconciliation." They will discover that from the great "Independent" down to the most despicable organ of the Methodist sect, and from Filthy Fulton up to Bob Ingersoll, the McGlynn "reconciliation" is treated as a victory for the flighty doctor and a defeat and humiliation for Archbishop Corrigan. And, as if to aid the cultivation of this sentiment, the Doctor has appeared regularly at the Sunday evening meetings, in which Georgite doctrines are affirmed, and he is as bold as ever in his utterances regarding the "unearned increment."

Now, disregard Protestant sentiment as we may, the Church is suffering from these things. Non-Catholics and Catholics are left under the impression that Dr. McGlynn has received the crown of victory and his Archbishop is humbled and defeated. Dr. McGlynn has uttered no word to set the public mind right, and for the reason that the "reconciliation" was effected by the Pope's ablegate, the Archbishop of New York is precluded from uttering a word in explanation or in his own defence. But it is not the Archbishop of New York and the Church in America that are being injured by the "reconciliation." The Pope and the memory of Cardinal Simeoni are being seriously aspersed. According to the comments in the non-Catholic papers and the utterances from the Protestant pulpits, the Doctor was in the right from the beginning, and the Pope and Cardinal Simeoni were wrong from the beginning. We do not know whether Mgr. Satolli can read the American newspapers, or whether he does read them, if he can; but we have no doubt that if he does read them he will see the most positive proofs of what we say.

And now, with the most profound respect, we ask is this condition of things to be allowed to continue? Are the enemies of the Church to be allowed to remain under the impression that from the beginning of Dr. McGlynn's troubles he was right, and that Archbishop Corrigan and Cardinal Simeoni and the Vicar of Christ were wrong? And is the faith of American Catholics to be weakened and their respect for the Pope destroyed by leaving such an impression grow into conviction. As Mgr. Satolli's act has been the agency by which this dangerous impression has been created, should he not before the year is one week older, make some public utterance to set the Archbishop of New York and the Pope right before the American mind?—New World.

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ADMISSION
Adult's single admission in daytime 25c; evening, 50c. Child's single admission, daytime, 15c; evening, 25c. Season tickets issued only to members of the Mechanics' Institute. Double season ticket \$2.00; single season ticket, \$1.50.
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CHRISTIAN UNITY.

A BLESSED CONSUMMATION TO BE DEVOUTLY HOPED FOR.

The Catholic doctrine is that there shall be an external, organic unity by which all Christians shall be united in one body.

The Living Church, in an article on "Christian Unity," says:

The question of unity among Christians is fundamentally vital. No man could be said to have the mind of Christ who did not deplore division—visible division, which we have in excess—and long for unity—visible unity, which we have not. There can be no veritable unity of the spirit without the unity of the body. When the Holy Ghost shall make men of one mind in a house, they will not want a hundred separate denominational structures.

That is certainly good Catholic doctrine. The only wonder is to see it so emphatically announced in the columns of the Living Church. We are aware now that that ably edited paper is high church, and that the editor calls himself and his church Catholic. It is then, perhaps, not very strange to hear him occasionally and even frequently give utterance to Catholic sentiments. Our difficulty is to understand how so able and accomplished a writer can reconcile his Catholic sentiments with his Protestant position. We are aware that he and those who think with him, as well as some who are even more advanced than he, repudiate the term Protestant and sometimes even use stronger language than Catholics in denouncing the evils of Protestantism. But so long as the name is retained in the official designation of the church in the prayer book, and while so large a proportion of their membership insist that the church is Protestant, and object decidedly to changing the name, we insist upon the right and propriety of calling "The Protestant Episcopal Church in the United States of America" by its most distinguishing title, especially as we are abundantly borne out by the history of the origin of the Anglican schism from which our American church derives its orders and its general economy.

Now there are two theories of unity. One is that it is a spiritual union which is compatible with the separation of the church into an indefinite number of sects and denominations. The other is that there must be an external, organic unity by which all Christians shall be united in one body. This, as we said, is Catholic doctrine. This also is the declared doctrine of our friend of the Living Church. But please notice that in the same breath with which he declares, "There can be no veritable unity of the spirit without the unity of the body," he classes himself with the other sects and admits that they have it not. "Visible division," he says, "we have in excess," and "they ought to long for visible unity, which we have not."

But, dear friend, is not unity a note of the true church? Certainly it has always been considered such, and the principle is abundantly confirmed by Scripture, by tradition and by common sense. Now if unity be a note of the true church, then manifestly that unity can never be broken or destroyed. There may be separation. Branches may be lopped off from the parent tree, and they may even for a time retain some of the sap of the original tree and some semblance of life, but they cannot be said to belong to the original trunk. They are not in the unity of the church. If the unity of the church can be broken and destroyed, then the church loses the grandest note of the true church, and in fact the church as a divine organization is destroyed.

Our friend of the Living Church is right. "When the Holy Ghost shall make men of one mind in a house they will not want a hundred separate denominational structures." But the very serious question arises, When can the Holy Ghost reasonably be expected to make the members of the "hundred denominational structures" now existing "of one mind in a house"? We never cease to wonder how intelligent men—men of common sense and experience—can for a moment indulge the delusive hope that the denizens of the hundred denominational structures of which Protestantism is composed can ever be brought to think sufficiently alike to be united in a single organic body.

Why cannot our Protestant friends, for whom we have a great sympathy, see the absolute impossibility of organic unity without a head and center of unity for the whole Catholic church? Surely our contemporary can appreciate the force of the conclusive syllogism: "Every organized body must have a head. The church is an organized body. Therefore the church must have a head." The old, original Catholic church is the only church in the world that has such a head. That head was given to it by our Lord himself when he chose Peter, bestowed upon him the prerogative of teaching and governing the church, made him the foundation rock and promised that the church built upon that rock should never fail. The argument is perfectly simple, entirely reasonable and absolutely conclusive. St. Cyprian, one of the earliest fathers, appreciated it when in that remarkable essay of his on the unity of the church he exclaims: "Does he who opposes and resists the church—who deserts the chair of Peter, on whom the church was founded—presume that he is in the church, while the blessed Apostle Paul teaches the same thing and shows the sacrament of unity, saying, 'One body and one spirit, one hope, one vocation, one Lord, one faith, one baptism, one God?' What a blessed consummation that would be! May the good Lord hasten it!"—Catholic Review.

Newman Saw Through the Gloom. "Lead, kindly Light," Cardinal Newman's hymn, was the favorite hymn of the late Mrs. President Harrison while living and was sung at her funeral. That hymn was written by Cardinal Newman at a critical moment, when he began to realize that he must accept Catholic Christianity in the one true fold.

OUTWARD CEREMONIES.

They Are the Expression of Inward Devotion and Are Acceptable to God.

In a recent sermon the Rev. Dr. S. M. Newman, of St. Louis, Congregationalist, referring to forms of worship, seemed to think that he knew better what is pleasing to God than the inspired authors of the Bible. He said:

There is an enormous pile of rubbish which has accumulated in the service of God through too much ceremony and ritual, which rubbish rises higher and higher until God's presence is lost sight of. Many Protestants are as bad as Catholics in this thing. It is necessary to break through this mass of rubbish and drive it away.

The preacher has certainly forgotten that God expressly ordained that his chosen people should practice certain ceremonies when worshipping him, and that Christ made outward ceremonies essential to the administration of the sacraments. It may be possible that his hatred for the Catholic church has so blinded him that he is not aware of the fact that as man is composed of a body and soul it is natural for him to express his interior devotion by exterior acts, and that as both body and soul came from God we are bound to use both in his service.

The doctor offers an insult to God by calling the ceremonies he instituted "rubbish," which he would like to "drive away." He is not the first man who has tried to improve on the work of God, nor has he said anything new, but he has shown how very shortsighted men can become when he admits that he cannot see that all the ceremonies of religion are intended for the honor and glory of God.

Our Saviour could just as easily have given sight to the blind man without anointing his eyes with spittle and then commanding him to wash in the Pool of Siloe. We have all through the Gospel evidences that it is the wish of our Saviour that ceremonies shall be practiced in divine service.

The sacraments of baptism and the holy eucharist most clearly show that ceremonies are acceptable to God. It is not strange that when men have once rejected the teachings of the church he founded they are to be found fashioning religions of their own, and that they consider it an evidence of wisdom to go as far as possible from the old church, which is sustained by the Holy Ghost.—Church News.

Bishop Scannell's Message to Catholics. Right Rev. Richard Scannell delivered a sermon at the cathedral which has attracted a great deal of attention not only among Catholics, but non-Catholics also. A number of Protestants were in attendance and expressed themselves as being well pleased with the bishop's address. He spoke feelingly and eloquently of the manner in which Catholics have been abused, insulted and wronged in this country for more than a year by members of the A. P. A. organization and itinerant bigots, who have resorted to the most outrageous measures to bring Catholics into contempt and public hatred. He complimented Catholics for their forbearance and patience during these many months of cruel misrepresentation, and implored them to bear the cross in the future as in the past, with resignation and Christian charity. He predicted that the persecution would soon cease, and that Catholics and the Catholic church would triumph in the end and be better and stronger for the struggle. His discourse makes a strong contrast with those usually delivered from Protestant pulpits. It was calm, conciliatory, charitable, Christian, from beginning to end, and it gave hope and confidence and moral courage to all who heard it.

It was a timely message. Catholics needed it, but non-Catholics needed it much more. It will not be forgotten soon, nor will it fail to have considerable effect. Kind words turn away wrath. The kindness of our bishop's words will turn away some of the wrath intended for Catholics here. The sermon on the mount has influenced humanity more than any other sermon ever delivered, and the bishop's sermon last Sunday was the best utterance made during the present unfortunate anti-Catholic crusade.—Omaha Recorder.

Michael Davitt. The unseating of Michael Davitt on the ground of "clerical intimidation" is a poor triumph for his enemies. Its gravest result will be that the verdict disqualifies him from holding public offices for seven years, but we are by no means sure that he will be the loser thereby. Mr. Davitt could not wield any influence in the British parliament greater than that which he possesses out of it. He is a tribune of the people, as Wendell Phillips was, and nobody thinks that Phillips would have been more of a factor in congress than he was on the platform. Michael Davitt was unseated once before, ten years ago, when the house of commons declared him disqualified to sit as representative from the County Meath because of his "having been adjudged guilty of felony and sentenced to penal servitude for fifteen years." There are some titles of condemnation which are distinctly titles of honor, and Mr. Davitt has been fortunate to earn more than his share of them.—Boston Pilot.

A Church for Colored Catholics. A number of men recently met in the rooms of the Columbus club, Chicago, at the invitation of Rev. A. Tolton, pastor of the new church for colored people. Rev. Father Tolton is the first colored priest ordained for the United States and is about to build a new church for his people. It was announced that Mrs. Annie O'Neill had donated \$10,000, which is already deposited to the credit of Archbishop Fechin, on condition that a like sum be raised by friends of the new parish for the erection of the new church. The archbishop will head the subscription list with \$1,000.

Pilgrimage of British Catholics. Archbishop Vaughan is making arrangements to accompany the pilgrimage of British Catholics to Rome. This pilgrimage, which will be headed by the Duke of Norfolk, in point of wealth and numbers will be the greatest that left Great Britain in 800 years.

HADN'T THOUGHT OF IT IN THAT LIGHT.

A lady who has recently returned from traveling in Europe tells of a wise man whom she met, who seems to have been a cousin of the famous wise men of Gotham who put a fence around a bush to keep in the nightingale who was singing there.

She was going northward to visit North Cape and to see the midnight sun. On the steamer she made the acquaintance of an elderly gentleman who said that he was traveling simply for pleasure and the improvement of his mind and who seemed to be a person of much learning. She was especially struck with his knowledge of astronomy, and they talked on this subject a good deal.

"You must have given a great deal of attention to the study of the stars," she said to him one day.

"Oh, yes," he answered, "I have been interested in the subject for years, and I have made it one of my chief occupations as well as pleasures. It is really because of my love for astronomy that I decided to take this trip."

"How was that?" she asked.

"It occurred to me," he said, "that so far north as we are going the constellations must be seen to greater advantage than they are farther south. The air is clearer, and the northern stars of course can be seen much better."

"But, my dear sir," she said, somewhat astonished, "I do not see how you expect to study the stars to advantage by daylight, and what we are going to see is the sun at the time when it does not set at all."

An expression of astonishment and dismay came over the face of the wise man. "I don't see how I can have been so stupid," he exclaimed, "but really I never thought of that until this moment!"—Youth's Companion.

A Good Place for Ducks.

"The client of a friend of mine who came from the land of St. Patrick erected in the Twenty-fourth ward of New York city a structure with pillars of lath for the facade and with rusty tin for the roof, with a cellar below for fowl—chickens in this case," says General Horace Porter. "Mr. Muldoon went to the commissioner of public works with this statement: 'Me name is Muldoon, of the Twenty-fourth ward. I control forty votes. I keep chickens in the cellar, and there is water in it. I want it cleared out, or I shall throw me forty votes against your par-ty.' Muldoon was advised to go to the fire department. He went there, and he said: 'Me name is Muldoon. I control forty votes. I want the water pumped out or I'll cast them forty votes for a naygur. The fire commissioners said they would be glad to pump out the water, but Muldoon had better see the mayor."

The mayor, who was Mr. Grace, received him with that bland air which he always wore when he did not intend to give any attention to a complainant. Muldoon repeated his story, saying, "If you don't get the water out, I'll give my forty votes to a haythen Chinese." The mayor sent Muldoon to the board of aldermen, where Muldoon's friend, McGuffin, a countryman of his and a member of the board, engraved on the tablet of Muldoon's memory the intellectual remark, "I was just thinkin the party would stand it much longer if you could be induced to keep ducks."—New York World.

He Built One of the Pyramids.

The British museum, the great European storehouse of things out of the ordinary, has hundreds of Egyptian mummies of all dynasties carefully stowed away within its walls. Some of these are comparatively recent efforts at embalming, and others date back to the "wide revolving shades of centuries past." The oldest of the entire collection is the mummy of Mykerinos. He was a king in Egypt in what is known to history as the "fourth dynasty," and wore his golden tiara and sat on the throne of thrones 4,000 years, before the wise men followed the star of fate till it stopped over that lowly hovel in Bethlehem where the infant Jesus lay.

Mykerinos was the builder of the third pyramid at Ghizeh, where his headless mummy was discovered in the year 1836. The stone coffin in which he was being transported to England was lost at sea and lay at the bottom of the ocean for two years before being recovered. It is seldom that a man's bones are subjected to vicissitudes, especially 5,000 or 6,000 years after his death.—St. Louis Republic.

Life of an Italian Signalmann.

A signalmann in Italy has a remarkably easy time of it in comparison with his British brethren. This is of course partly due to the greater leisureliness of railway traffic in the peninsula, but is partly also the outcome of the conditions under which he is required or permitted to ply his calling. He is always married—if he were a bachelor he would not be employed—and his little cabin beside the railway is also his home. He is free during the daytime, at least, to engage in any other occupation he may desire. When a train passes his wife puts on his hat—an official covering—and goes out to give the necessary signal with the flag. The wages amount to about a franc and a half a day.—London Tit-Bits.

An Ancient Work on Angling.

The greatest work of antiquity on angling is said to be the Halientica of Oppian, a Greek poet, who flourished in the time of Severus, A. D. 198, from which we learn that many artifices in fishing thought to be modern were known to the ancients. We also learn from Athenaeus that several other writers had written treatises or poems on fishing some centuries before the Christian era.—American Angler.

Real Sacrifice.

"That was a sacrifice!"

"What?"

"Barton wouldn't go bathing at Scarborough because he didn't want people to know he had a cork leg, but when a girl who snubbed him was thought to be drowning Barton took the leg off and threw it out to her. It saved her life!"—Exchange.

WHY THE SEA IS SALT

IT RECEIVES MINERAL SALT FROM LAND AND LOSES NONE.

The Process of Evaporation Releases Water from the Oceans, but the Salt Remains. Therefore the Sea Is Continually Growing More Salty.

Why is sea water salt? is a question that has been regarded as a mystery and has given rise to some curious speculations, but a little consideration on the subject must, I think, satisfy us all that it would be very wonderful, quite incomprehensible, if the waters of the ocean were otherwise than salt as they are.

The following explanation was first suggested to myself many years ago when receiving my first lessons in practical chemical analysis. The problem then to be solved was the separation of the bases dissolved in water by precipitating them one by one in a solid condition, filtering away the water from the first, then from this filtrate precipitating the second, and so on until all were separated or accounted for.

But in doing this there was one base that was always left to the last on account of the difficulty of combining it with any acid that would form a solid compound—a difficulty so great that its presence was determined by a different method. This base is soda, the predominating base of sea salt, where it is combined with hydrochloric acid. Not only is soda the most soluble of all the mineral bases, but the mineral acid with which it is combined forms a remarkably soluble series of salts—the chlorides. Thus the primary fact concerning the salinity of sea water is that it has selected from among the stable chemical elements the two which form the most soluble compounds. Among the earthy bases is one which is exceptionally soluble—that is, magnesia—and this stands next to soda in its abundance in sea water.

Modern research has shown that the ocean contains in solution nearly every element that exists upon the earth, and that these elements exist in the water in proportions nearly corresponding to the mean solubility of their various compounds. Thus gold and silver and most of the other heavy metals exist there. Sonnenstadt found about fourteen grains of gold to the ton of seawater, or a dollar's worth in less than two tons. As the ocean covers all the lower valleys of the earth, it receives all the drainage from the whole of the exposed land. This drainage is the rainwater that has fallen upon this exposed surface, has flowed down its superficial slopes or has sunk into porous land and descended underground. In either case the water must dissolve and carry with it any soluble matter that it meets, the quantity of solid matter which is thus appropriated being proportionate to its solubility and the extent of its exposure to the solvent. Rain when it falls upon the earth is distilled water, nearly pure (its small impurities being what it obtains from the air), but river water when it reaches the ocean contains measurable quantities of dissolved mineral and vegetable matter. These small contributions are ever pouring in and ever accumulating. This continual addition of dissolved mineral salts without any corresponding abstraction by evaporation has been going on ever since the surface of the earth consisted of land and water.

An examination of the composition of other bodies of water which, like the ocean, receive rivers and rivulets and have no other outlet than that afforded by evaporation, confirms this view. All of these are more or less saline, many of them more so than the ocean itself. On the great tableland of Asia, "the roof of the world," there is a multitude of small lakes which receive the waters of rivers and rivulets of that region and have no outlet to the ocean. On a map they appear like bags, with a string attached, the bag being the lake and the string the river. All these lakes are saline, many of them excessively so, simply because they are ever receiving river water of slight salinity and ever giving off vapor which has no salinity at all. There is no wash through these lakes, as in the great American lakes or those of Constance, Geneva, etc.

The sea of Aral and the Caspian are lakes without any other outlet than evaporation, and they are saline accordingly. The Dead Sea, which receives the Jordan at one end and a multitude of minor rivers and rivulets at the other end and sides, is a noted example of extreme salinity. It is, as everybody knows, a sea or lake of brine. The total area of land draining into the great ocean does not exceed one-fourth of its own area, while the Dead Sea receives the drainage and soluble matter of an area above twenty times greater than its own, and thus it fulfills the demand of the above stated theory by having far greater salinity than has the great ocean.

According to this view the salinity of the ocean must be steadily though very slowly increasing, and there must be slowly proceeding a corresponding adaptation of evolution among the inhabitants, both animal and vegetable. The study of this subject and the effect which the increasing salinity of the past must have had upon the progressive modifications of organic life displayed by fossils is, I think, worthy of more attention than it has hitherto received from paleontologists.—W. Mattien Williams in Science.

Her Point of View.

A charming lady of the old school, who is a member of one of the historical families of Massachusetts, says that she never goes by a statue of her most distinguished kinsman without wishing it did not stand there in the sun and in the storms.

"Other people like statues," she says, "but I do not. I don't like to see my cousin rained on, and I always feel like when the snow falls."—Boston Transcript.

We may render the words of one language literally into those of another and yet lose the very spirit of the whole, but there are cases of what may be called "sympathetic translation."

LOQUACIOUS SQUATTERS.

Queer Folks One Meets While Traveling Over Stretches of Prairie.

Journeying across the prairie in which ever way the road runs, we at length overtake the strangest looking cavalcade imaginable—a dilapidated wagon with a dirty, ragged cover, drawn by an ill assorted team of a very small horse and an oversized mule long since fit subjects for the boneyard. The driver is a dirt begrimed, tobacco stained, low visaged man, while his wife and family, which last is much too numerous for even a wealthy man, are if anything more dirty, more ragged and more disheveled than himself. On a tall, gaunt mule rides the eldest son and heir (?), driving before him a herd of two cows, a calf, one sheep, a goat and an old, blind, lame horse, while two mangy, mongrel curs trot in the rear as if only too fully aware of their miserable existence. Occasionally the jaded team essays to move out of a walk, but as quickly relapses into the pace which for many weary months has been its accustomed gait.

As we rode up the following dialogue ensued:

"Howdy."

"Howdy."

"Traveling?"

"Travelin' rite smart."

"Come far?"

"Come from the bottom lands of old Missouri."

At which point there is a lull in the conversation, during which each surveys the other. Suddenly the knight of the tobacco quid turns interrogator:

"Say, stranger, what might yer name be?"

At this an insane desire takes possession of us to reply like the schoolboy, "It might be Jones, but it ain't," but we tell him our name, after which the way is open for an endless string of inquiries, the first of which are invariably:

"What might your business be?"

"Where be you going?"

"Where'd you come from?"

"How's crops there?"

This sort of thing is bad enough to go through once, but when one passes a dozen such each day in the week, with each of whom he is expected to go through the same performance, it becomes a terror by day and a nightmare in our dreams. Moreover, one is expected to stop and go through it, and I have more than once heard myself characterized as "too high toned to talk to common folks," and merely because I had no time to stop and talk with them. The absurdity of this is at once apparent to those here in the east, where to mind one's own business is the universal custom. As a matter of fact, a live, energetic man has no time to talk or fool with people by the way. It matters not a pinyne whom he meets, what their business is, where they are going or anything else concerning them.

At night we camp at the only water hole we have seen during the day and are soon joined by three bands of movers. Presently as many fires are burning, and as the darkness gathers the scene is by no means unpicturesque. Children are playing about, women are cooking, the men are tending the horses and staking them out for the night, while the flickering of the campfires, the harsh talk and coarse laughter of the men lend a certain something hard to describe. If everything we possess is not borrowed by our neighbors we are lucky, even to provisions, which last of course are borrowed on both sides that they are not to be returned. Supper over, the siege begins. Visitors pour in from all sides, mostly from the male element, and for hours we are entertained with a complete history of each. We cannot ask them to go, for are they not "gentlemen" and as good as we? So there we sit, until finally one by one they drop off and leave us to ourselves.

This is a fair sample of a ride over Texas roads, and the same may be repeated every day in the year. In fact it was during my stay until I hated the sight of a wagon on the same road.—Washington Post.

A Cozy Nook.

Apologies of upright pianos a scheme for utilizing their backs in the formation of a cozy corner was recently seen. The piano was placed between the mantel and the window, the back toward the fireplace and quite out in the room. The straight back was covered with old gold silk, laid on in straight, lengthwise folds. A bench or settle, with end arms, but no back, was drawn across it and provided with a flat seat cushion of old gold corduroy and two pillows covered with the same material. Between piano and fireplace, in a position to throw its rays on the music rack, stood a piano lamp with a shade of old gold chiffon, and at the other end a palm was growing in a jar of dull Japanese effect.

When this cozy nook, which was still further protected at the opposite side by a "crane pole" portiere swinging out at an oblique angle with a door space, was lately intruded upon there lounged in a husband with a pipe, and at the piano his wife struck scattering chords and gossiped with him between whiles.—Her Point of View in New York Times.

Progress in Artificial Rubber.

The discovery made by Dr. H. A. Tilden that isoprene, which can be prepared from turpentine, under certain conditions changes into what appears to be genuine rubber, has been followed up by experiments, the result of which points to an early utilization of the new process. It is now announced that Bouchardat has produced the same change by heat, and the product is a material resembling pure Para rubber in every way and amenable to vulcanization.—New York Telegram.

Enemies of the Oyster.

One to two million oysters are produced from a single parent, and their scarcity is accounted for by the fact that man is not the only oyster eating animal. The starfish loves the oyster and preys upon it incessantly. A variety of which is also very fond of young oysters, to get at which it bores right through the shell and sucks the fish up through the hole thus made.—Palo Alto Express.

SAN FRANCISCO & NORTH PACIFIC RAILWAY.

THE DONAHUE BROAD-GAUGE ROUTE. COMMENCING SUNDAY, NOV. 24, 1892, and until further notice, boats and trains leave from and arrive at the San Francisco Passenger Depot, Market-street Wharf, as follows:

From San Francisco for Point Tiburon, Belvedere and San Rafael.

WEEK DAYS—7:40, 9:20, 11:40 A. M.; 3:30, 5:05, 6:20 P. M.

SUNDAYS—8:00, 9:30, 11:00 A. M.; 1:30, 3:30, 5:00, 6:20 P. M.

From San Rafael for San Francisco.

WEEK DAYS—6:25, 7:55, 9:30, A. M. 12:45, 3:40, 5:05, P. M.

SATURDAYS ONLY—An extra trip at 6:30 P. M.

SUNDAYS—8:10, 9:40, 11:10 A. M.; 1:40, 3:40, 5:00, 6:25 P. M.

From Point Tiburon for San Francisco.

WEEK DAYS—6:50, 20, 9:55, A. M.; 1:1, 4:05, 5:35, P. M.

SATURDAYS ONLY—An extra trip at 6:55 P. M.

SUNDAYS—8:40, 10:05, 11:35, A. M.; 2:05, 4:05, 5:30, 6:55 P. M.

Leave San Francisco DESTINATION Arrive San Francisco

Week Days Sun. Days Week Days Sun. Days

7:40 A. 8:00 A. Petaluma and 10:40 A. 8:50 A.

3:30 P. 9:30 A. Santa Rosa. 7:30 P. 6:10 P.

5:05 P. 5:00 P.

7:40 A. 8:00 A. Fulton, 7:40 P. 10:30 A.

3:30 P. 9:30 A. Windsor, 7:40 P. 6:10 P.

5:05 P. 5:00 P. Headburg, 7:40 P. 6:10 P.

7:40 A. 8:00 A. Litton Springs, 7:40 P. 10:30 A.

3:30 P. 9:30 A. Cloverdale, 7:40 P. 6:10 P.

5:05 P. 5:00 P. Way Station, 7:40 P. 6:10 P.

7:40 A. 8:00 A. Hopland, 7:30 P. 6:10 P.

3:30 P. 9:30 A. Ukiah, 7:30 P. 6:10 P.

5:05 P. 5:00 P. Guerneville, 7:30 P. 6:10 P.

7:40 A. 8:00 A. Sonoma, 10:40 A. 8:50 A.

3:30 P. 9:30 A. Glen Ellen, 7:30 P. 6:10 P.

5:05 P. 5:00 P. Sebastopol, 10:40 A. 10:30 A.

7:40 A. 8:00 A. 3:30 P. 9:30 A. 5:05 P. 5:00 P.

Stages connect at Santa Rosa for Mark West Springs; at Geyserville for Skaggs Springs, Stewart's Point, Gualala and Point Arena; at Cloverdale for the Geysers; at Petaluma for Highland Springs, Kelseyville, Soda Bay, Lakeport and Bartlett Springs; at Ukiah for Vicksburg, Searsville, Ukiah, Blue Lakes, Witter Springs, Upper Lake, Lakeport, Willits, Canto, Mendocino City, Fort Bragg, Westport, Uval, Hydeville and Eureka.

EXCURSION TICKETS from Saturdays to Mondays, to Petaluma, \$1.50; to Santa Rosa, \$2.25; to Headburg, \$3.40; to Cloverdale, \$4.50; to Hopland, \$5.70; to Ukiah, \$6.75; to Sebastopol, \$7.70; to Guerneville, \$8.75; to Sonoma, \$1.50; to Glen Ellen, \$1.80.

EXCURSION TICKETS good for Sunday only, to Petaluma, \$1.00; to Santa Rosa, \$1.50; to Headburg, \$2.25; to Cloverdale, \$3.40; to Ukiah, \$4.50; to Hopland, \$5.70; to Sebastopol, \$6.75; to Guerneville, \$7.70; to Sonoma, \$1.50; to Glen Ellen, \$1.80.

H. C. WHITING, General Manager, Gen. Pass. & Tkt. Agt.

Ticket offices at Ferry, 36 Montgomery and 2 New Montgomery street.

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PETER J. M

The Inaugural Ball.

An interesting feature has arisen with respect to the inauguration of President Cleveland. March 4 next year occurs on Saturday. The discovery of this fact has led to some discussion regarding the propriety of holding the inaugural ball on Saturday night, when Sunday morning must necessarily be ushered in with the first stroke of 12. Inquiry of those who have been prominently identified with the inauguration ceremonies of previous years shows that this question need not occasion concern.

In the first place, the event known as the inaugural "ball" is in reality a reception merely. The throng in attendance is always so great as to prevent dancing. In the second place, it has, with rare exceptions, been brought to a conclusion by midnight, even when no considerations of respect for Sunday entered into the case. A ball on Friday night would be inappropriate, and a postponement to Monday night would be an injustice to the thousands of visitors who would be compelled to leave the city before that time. There is no likelihood, therefore, that the time honored precedent of an inauguration ball on the evening of inauguration day will be departed from when Mr. Cleveland is inducted into office.—Washington Post.

Caught Two Whales and a Wife.

One of the whalemen on the schooner *La Ninia* has a little romance. His name is William Stevens, and he has been a sailor on coasting vessels for several years. Ten months ago he fell in love with a pretty and estimable young lady at Yaquina bay. Stevens wanted to get married, but his funds were low, so it was arranged between the two lovers that William should go on a whaling cruise and on his return the nuptial knot should be tied.

William came down on the next steamer, but found that sailors who had never been on a whaling voyage were regarded as green hands, and that when old timers were clamoring for a chance to ship a new man had very little show. However, Stevens persevered, and persuaded Captain Worth to take him on *Whitlaw's* whaler, the schooner *La Ninia*. The green hand proved the mascot of the trip, and he killed the only two whales taken on the voyage. They were big fellows and produced 3,500 pounds of bone.

Stevens has consequently come into funds, and more funds than usually fall to the lot of a whaleman.—San Francisco Chronicle.

Cruel Workmen.

An iron bridge was being erected for a railroad in the outskirts of the city of Paris when one of the workmen dropped a piece of iron heated to white heat. At the moment a boy of fourteen passed the place and the workman called out to him that he had accidentally dropped the piece and that the boy should hand it back to him. The poor boy, not perceiving the danger, grasped the iron with both hands and immediately dropped it again, uttering a fearful cry of pain. He was answered by loud laughter from the workmen, as cruel as they were stupid. The perpetrator of the feat, mistaking a joke, has been arrested, the poor victim of his cruel folly having his right hand burned so severely that he will never recover the full use of it.—Chicago Journal.

The Great Horse Show.

Recall the horse show. Fairly now, as between man and man, which was really on exhibition, the Veneer family or the horses? What did the boys about town pay a dollar to see, women and dandies or horses and ponies? Why were \$500, \$700 paid for the use of a box in the horse show six consecutive nights? Was it for love of horses, was it for interest in breeding, was it because of any knowledge of thoroughbreds? It would be nonsense to say so. Everybody, including the Veneers themselves, knows very well that the people in the boxes went to show themselves, and the people on the promenade went to look at the social exhibits.—Howard in New York Recorder.

A Protest Against Baby Ruth.

I learn from *The Herald* that on Thanksgiving day a tallish coach drove past the cottage in which Mrs. Cleveland is domiciliated at Lakewood, and that Baby Ruth heard the notes of a tallish bugle for the first time. (Great Jupiter! Are we to have this nauseous twaddle about Baby Ruth every day in the week? Some day Baby Ruth will have her first glass of champagne, her first eye tooth and her first talking doll! Are the great newspapers to chronicle all these exciting events? Keep me posted about the Hospodar of Hog island, but let Baby Ruth slide.—Cor. New York Advertiser.

Mr. Gladstone's Right Hand Man.
Sir William Vernon Harcourt, the well known English statesman, who has been chosen to lead the Liberal party in the absence of Mr. Gladstone, is a triple chimed man of ponderous physique, with a bland, persuasive manner, and though professionally a rampant Radical takes particular pride in the fact that he can trace his descent in an unbroken male line through the royal house of Plantagenet to the year 880. He is now sixty-five.—New York Press.

An Enormous Buffalo.

An enormous bull buffalo, which was shot in Montana about a year ago and is now on exhibition in a Buffalo store window, stands nearly 18 hands high, measures 9 feet 6 inches in length and weighed when shot about 8,000 pounds.

In a shingle mill at Gray's Harbor, Wash., recently, the entire works were kept running all day on a single cedar stick, which made 188,500 shingles.

A San Francisco firm is about to commence the revival of whaling in the Antarctic ocean, which has not been carried on for many years.

James Whitcomb Riley, in addition to being the best dialect poet we have, one of the best story tellers in the world.

Thousands of Singing Birds.

When the North German Lloyd steamer *Herrmann* unloaded on Saturday twenty large bundles shrouded in white cloth were carefully lifted from the hold and placed on the dock. From each bundle came a chorus of angry twitterings and chirpings and much fluttering of wings. The bundles were loaded on a truck and were taken to the store of a bird fancier in William street. There they were unloaded and the cloths removed. Each bundle contained 252 little wooden bird cages, each with a canary bird in it. Immediately every one of the 5,940 birds stretched his little yellow throat in an effort to outsing his neighbor. They caroled and trilled as merrily as if they were looking out on green heath and a blue sky instead of a muddy highway half obscured by a drive of wet snow. Three men undertook the task of giving the birds grain and water, and the operation consumed the major part of a day.

The canaries are of three grades—the \$2.50 birds, the \$5 birds, and the \$10 birds. The ordinary birds are worth \$2.50. A large fine bird, or one of particularly handsome coloring, brings twice that price, while a distinguished vocalist will bring \$10. All the birds are males and singers. They come from Germany, where they are bred in large numbers. It is probable that all of the 5,000 birds will be sold within a few weeks. This is the busy time in the canary market, and within the past week more than 10,000 of these birds have arrived classed as live stock.—New York Sun.

A Kangaroo Boxer.

An exhibition of boxing of an unusual character has been secured by the management of the Royal aquarium. Professor Landerman, an Australian pugilist, will box a Kangaroo seven feet high. It is said that the kangaroo boxes scientifically and hits harder than the ordinary pugilist. The exhibition appears to have been given in Melbourne and Sydney—the combatants being so severely mauled that some were in hospital for months afterward. Professor Landerman and the kangaroo came over from Australia in the *Ormu*.

John L. Sullivan, although challenged, refused to fight, and Mme. Sarah Bernhardt was so amused and taken with the exhibition at the Criterion, Sydney, as to offer £1,000 for the animal.—London News.

Advice to the Office Seekers.

We see no impropriety in making applications for office on the part of all who desire it, but we believe there is a possibility of the thing being overdone. None of these petitions will be considered until after March 4. Therefore there is plenty of time in which to make applications.

During Mr. Cleveland's last administration he dispensed the public patronage through the members of the senate and the house. If he pursues his former policy he will, as a general thing, appoint to office from this state such men as are recommended by the delegation to congress, and we do not think that he will ever see or read a letter of application for public office.—Atlanta Constitution.

A Growsome Relic.

The scaffold upon which John Brown was hanged in Harper's Ferry has arrived at Washington for shipment to the World's fair. The timbers are in a good state of preservation, though they have served the purposes of a porch to the residence of a son of the man who built the scaffold. The gallows itself is a plain, substantial affair, which would attract little attention apart from its history. The timbers are evidently pine, although they have been painted over at some later period to preserve them. The two uprights are big beams six inches square, and the crossbar is in proportion. Even the screws with which it was put together have been preserved. John Brown was hanged on Dec. 2, 1859.—Boston Journal.

Wanted to See His Wife.

Alliterative Rufus Reed is in the Cumberland county jail, and how he happened to be there is funny enough. Rufus' wife, Lizzie Reed, was arrested and sent to jail on Tuesday for drunkenness. Rufus endured the cruel separation for a few days, then filled up and went down to the jail to see Lizzie. He created a great scene at the jail and after a mighty struggle was jammed into a cell. He was brought before the police court the next day in a battered condition, and will get out of jail at about the time that Lizzie comes forth.—Lewiston Journal.

They Desire No Presents.

The king of Italy has issued a proclamation, stating that it is the wish of the queen and himself that no money should be spent on presents for them in honor of their silver wedding day, but that any money collected should be devoted to charity. The king and queen will celebrate their silver wedding on April 22, 1893. The German emperor and empress have accepted an invitation to the festivities.—San Francisco Argonaut.

Eighty Elopes with Fifteen.

Ezekiel Morrow, eighty years old, passed through Evergreen, Ala., with a girl of fifteen he claims as his wife. They were eloping, they said, from his home near here to Texas because Mr. Morrow's children and grandchildren objected to the marriage.—Cor. Philadelphia Record.

A Strange Wild Animal.

A queer wild animal was killed in an Indiana town a short time ago. According to reports, it seemed to be a cross between a badger and a ground hog, with a white face, powerful legs and claws, and a long pointed nose.

An Echo of the Football Season.
There is one doctor in Philadelphia who has on his list thirty cases of injury at football, and they are nearly all cases requiring surgical treatment.—Philadelphia Times.

Looking for More Money.

The national Republican committee, through Chairman Thomas H. Carter, is sending out most urgent letters to the leaders of the party for funds to pay the deficiency in the national campaign fund. One of these letters to a southern member of the national committee was shown your correspondent. This letter was signed by Chairman Carter and stated that the national committee had a deficiency after the election of nearly \$235,000.

It stated that at the eleventh hour Republicans discovered that defeat was inevitable, and though the campaign committee had kept campaign expenses well within the limits of subscriptions thereto, it was found that subscribers who had pledged a half million dollars to the party refused to fulfill their obligations, and the result is that the committee is urgently pressed to meet debts with an empty treasury. He states that after carefully considering where to get the amount the committee has made an assessment on good party men of an amount sufficient to pay the deficit.

The assessment of the man who received the letter was fixed at \$1,000. He was asked to collect the money or forward it in five days by check or draft made payable to Duane, treasurer of the committee, at his address in New York.—Mobile Cor. Louisville Courier-Journal.

The Popularity of Astrology.

It will surprise a large majority of readers to be told that astrology as a science is not only holding its own in England today, but has during the past ten years made such strides that it is felt by many that the "Rogues and Vagabonds" act, which prevents the casting of horoscopes for gain, will by this next parliament stand a chance of being repealed.

A large number of regular professional astrologers live in London, and they one and all agree that the science has distinctly become more popular since 1886. Previous to that date they carried on their horoscopic practice in fear and trembling, but there has been no prosecution of an astrologer, qua astrologer, in England for four years now, the last being at Bow street, when "Neptune," an intuitive seer, was mulcted in five pounds for casting a horoscope; a barrister in court, who had never seen or heard of him before, springing up to defend him gratuitously on the sole ground that he himself was a believer and a practitioner of astrology. Six years ago there were no periodicals in England devoted to astrology. There are now three.—Edgar Lee in Arena.

Lord Rosebery's Ambitious Success.

As a young man Lord Rosebery set out with a determination of making a mark in the history of his country, and hitherto everything that he has attempted has been attended by success. He has won the Derby, he has married the richest heiress in the United Kingdom, he has become a cabinet minister, he has just been created a Knight of the Garter, and if he avoids the royal union projected he will eventually blossom forth into prime minister of the empire. On the continent his talents are held in even still greater estimation than in England, especially at Paris and at Berlin, and he is a particular favorite of Prince Bismarck.—Chicago News-Record.

The Khan of Khiva in Europe.

The khan of Khiva, Lyed Mohammed Rabin, is now paying a visit to the courts of Europe. He has visited St. Petersburg and will visit Berlin, Vienna, London and Paris. The khan is in his fifty-third year. He speaks several languages, including the Persian, Arabic and Russian, and his dress is that of a European, although his connections are those of an orthodox Mussulman. He travels in company of his mollah or priest and his own cook, as he eats no food but that prepared according to the rites of his religion. The khan's annual income is about \$200,000. His court is quite modern in its rules and observances.—Milwaukee Sentinel.

Serenaded by 20,000 Swallows.

The swallow nuisance continues with unabated vigor at the Naval academy, Annapolis. From 8,000 to 20,000 swallows gather every evening in the five or six maple trees in front of the superintendent's residence and make evening and morning hideous with their cries. All efforts to drive them away have failed, and a bell and gong are kept going at intervals to drive the pests from the two trees next the superintendent's house. Every year this disagreeable rendezvous is maintained by the swallows.—Baltimore Sun.

Transferring a Pension by Marriage.

A peculiar marriage was celebrated at San Antonio Wednesday. C. J. Ennis, aged eighty-six years, an old Mexican veteran, who was in a dying condition, was married to Elizabeth Bacaus, aged seventy-seven years. Ennis is in receipt of a monthly stipend of eight dollars from the government. In gratitude to the woman who is now his wife and nursed him for the past two or three years he desired that the marriage take place, so that his dutiful nurse will receive his pension after his death.—Cor. New Orleans Times-Democrat.

Lovers Drowned Together.

Miss Lorna Burnett and Mr. George Kenneutt, engaged to be married, fell through the ice while skating on a pond about three miles south of Nebraska City and were drowned. No one was with them. Their prolonged absence led to a search. The bodies were recovered. Miss Burnett was a graduate of the high school here. Kenneutt was the son of a prosperous farmer.—Nebraska State Journal.

General Armstrong, of the Hampton institute, Virginia, although much improved in health, still gives some evidence of his paralytic shock of a year or two ago.

The queen's preferences are now said to be toward Devere, the Irish poet, for the vacant laureateship.

Distributing Time Tables.

It is a fact not generally known that the furnishing of railroad time tables to the hotels of the city is performed by a regularly incorporated company, who make that work their sole occupation. Something had to be done to correct the evil of having old time tables in the coatroom and porters' closets of the hotels which gave nothing but misinformation to the traveler, if indeed he could find any time table at all, and so the general passenger agent of one of the trunk line roads hit upon the scheme of forming a time table supply company. This was done about a year ago and has now assumed large proportions.

The profits in the business are considerable and come from the railroad companies. Some seventy or eighty of the prominent roads of the country are subscribers. They supply their folders and time slips to the company and subscribe liberally for the work of having them distributed among the large hotels and other resorts of New York and Brooklyn. The company furnishes each hotel with a neat rack, either stationary or revolving, and supports a delivery wagon and an agent, whose duty it is to make the rounds weekly, putting new time tables in place and replenishing the depleted supply.

As a consequence it is a far easier and more certain matter to obtain accurate information in New York regarding the movements of western and southern trains than it ever was before, and every one who has waited for an hour or more at a lonesome railway station or has lost a half day through misinformation will bless the genius who invented a railway time table supply company.—New York Herald.

Old and Young.

We are clear that it is by no means the special defect of our time that the old do not enter heartily into the life of the young. Comparing the present generation with generations past, we should say that one of the most distinctive notes of the present day is the sympathy of the old for the young—a sympathy which the young generally and rather heartily appreciate, but which they do not very often reciprocate. Instead of conversing so as to turn "the back of the conversation" toward the old, they usually expect and confidently expect that a good deal of its life and interest will be contributed by the old and are rather scandalized if the expectation be disappointed.

In fact they habitually expect the old to be juvenile in their interests, and they are very much seldomer disappointed than the young people of forty or fifty years ago, if they had formed the same expectations (which they certainly did not often do), would have been. Just as the rich are now habitually expected (and very often justify the expectation) to find their deepest interest in alleviating the condition of the poor, so the old are now habitually expected to find their deepest interest in rendering the pursuits and pleasures of the young still more attractive; nor do they very often disappoint expectation.—London Spectator.

Hidden Treasure of British Royalty.

King John was both a seeker for and hider of treasure. We find him digging for treasure in Northumberland about the sites of the stations on the Roman wall, and he was reputed to have stores of treasure in his favorite strongholds. Somewhere buried in the sandy estuaries of Lincolnshire are the golden crown and jewels of King John, with the chests of treasure that were carried in his train. But we speculate, too, about other hoards, chiefly buried beneath the foundations of his castle walls, the secret of which was lost in the sudden death of the greedy king.

Again there is a royal treasure perhaps at this moment lying hid in some rocky chasms of the mountains of Wales—nothing less than the treasure of King Edward II, which he carried with him in his flight from his triumphant queen and her paramour, and which they vainly, it would seem, after his capture endeavored to recover.—All the Year Round.

One Use of Mathematics.

In an offhand sketch of Professor Chrystal, one of his old pupils tells how this mathematician made his science aid him in the management of his class. The daring spirits—say those who were going into their father's office, and so did not look upon Chrystal as a door locked to their advancement—sought to bring sunshine into the room. Chrystal soon had the blind down on that.

To relieve the monotony, a student at the end of bench ten dropped a marble, which toppled slowly downward toward the professor. At every step it took there was a smothered guffaw, but Chrystal, who was working at the board, did not turn his head. When the marble reached the floor he said, still with his back to the class:

"Will the student at the end of bench ten, who dropped that marble, stand up?"

All eyes dilated. He had counted the falls of the marble from step to step.—Chicago Post.

He Knew Congressmen.

One of the late Leopold Morse's hobbies was the rehabilitation of the American navy, and his plan of proceeding was thoroughly characteristic. He insisted on the government giving out all its shipbuilding to contractors instead of attempting to do any in its own yards. "Spread de work over de whole coast," he would say in his Bavarian dialect, "and you will haf efery congressman from a seaport district voting for your appropriations because bart of 'em will go to his own people. In dat way you git a fullgrown navy in apout t'ree years."—Kate Field's Washington.

An Eloquent Appeal.

Under the arches of the Rue de Rivoli a blind man bears on his breast a picture representing indistinctly an earthquake or an explosion of firelamp. A gentleman stopped and kindly questioned the poor beggar.

"Tell me, my good man, in what country that catastrophe occurred of which you have been the victim."

"I can't tell. I bought the painting at an auction sale."—Lyon Republicain.

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Standing in a sunny place;
Rooms there are a half a score;
Tiled or polished is each floor;
Everything contrived to please—
Perfect, as you see, for ease."
"Yes, but where's the mistress?"

"Here are parlors, sitting rooms,
Scented by sweet jasmine blooms;
Halls there are, and chambers, too,
Elegant and furnished new;
Storeroom with its ample store,
Kitchen, pantry and, what's more—
"Yes, but where's the mistress?"

"Here's the servant's brief brigade—
Irish cook and serving maid,
Housekeeper I think that's all
Save the chere boy, close on call;
Not a servant on the place
With a sour, unfriendly face."
"Yes, but where's the mistress?"

"I'm the master, look me o'er;
And, besides, I've gold galore;
Business with the Bryson bank,
Where my credits are not blank—
Takes a deal, 'twixt you and I,
For the house and our supply."
"Yes, but where's the mistress?"

"Now see here, my eager friend,
That insistent quiz should end:
What has not yet come about
May before the year is out.
Still my heart feels no distress,
And I'll live without, unless
"Cupid sends a mistress."
—Edward Vincent in Good Housekeeping.

The Civilization of Europe.

I see that Professor Petrie in his latest work advances the theory that Europe is not indebted to Egypt for its civilization. The discovery has been rather late coming on the part of the archaeologist. I have long maintained that Egypt borrowed fully as much of her civilization from Europe as did Europe from Egypt. European civilization was really an independent growth. Egypt and Babylonia borrowed fully as much as they loaned. This European civilization acquired acts independently, just as India did.

More than 1,500 years before the dawn of the Christian era civilization had made considerable progress in Greece and Lydia. A century later witnessed great proficiency in the arts. Moreover this civilization was not confined to a corner of Europe, but stretched from the Mediterranean to the frozen north. Egypt and Babylonia did not civilize Greece and Italy. Greece and Italy did not civilize the rest of Europe. They only ranked for a time as the farthest advanced in civilization. It was an indigenous development. At last the archaeologists are stumbling onto this fact, long patent to the careful student, and the knowledge appears to surprise them wonderfully. —St. Louis Globe-Democrat.

Bringing Out Reception.

The fashion of bringing out a girl by means of an evening reception instead of an afternoon tea seems to be gaining ground. It has the merit of being more distinctive at all events, as there are not many houses in New York that could stand the crush of an evening affair if the invitations were as general as those for a tea.

Where a tea is given for the purpose of introducing a debutante to society, it is becoming an unwritten law that those of her friends who have been invited to receive with her should remain afterward either to dinner or (as was done very successfully in the case of one young lady lately) for a sit down supper, a number of young men being asked to stay after the reception in informal fashion.

The dress of those who "assist" should not be too elaborate, as it is the debutante that should be the cynosure of all eyes. It is better taste, therefore, for her friends to consider this and to wear less conspicuous gowns themselves. New York Letter.

The Bergamot Tree.

There is but one spot in the world where the bergamot tree can be cultivated with profit—a fact of some importance, since its essence is indispensable in the manufacture of numerous perfumes and medical preparations. The spot referred to is Reggio in Calabria, that extremity of the Italian peninsula which is familiarly known as "the toe of the boot." Mr. Kerrich suggests that there is a good chance here for enterprising capitalists of getting a highly profitable monopoly of the bergamot tree by buying up from the producers all that they extract. At present the Reggio bergamot suffers both in quality and reputation through the frauds of small traders who it is said, mix it with ten parts of adulterating matter. Chicago Tribune.

"Dead Man Claim."

"Dead Man Claim," the name given to a rich mine in Leadville, was discovered by a broken down miner while digging a grave. A miner died when there were several feet of snow on the ground. His comrades laid his body in a snowbank and hired a man for twenty dollars to dig a grave. Forgetting the corpse and his bargain, he thought only of the fact that he had "struck it rich." Chicago Herald.

A Speaker's Right.

A gentleman while making a speech inadvertently stepping forward fell off the platform. In response to the peals of laughter that greeted his unlucky fall he claimed that any speaker had "a right to come down to the level of his audience."—Exchange.

Advocating greater simplicity of life among the wealthier classes of society Dean Lefroy remarked recently that \$127,000 a year is spent in England upon perfumed spirits from abroad.

A chain was made at Troy, N. Y., in 1888 for the United States government which was a little over six miles in length. It was made of iron bars 3 1/2 inches in diameter.

Switzerland has 101 telephone exchanges, 12,595 stations, 8,225 miles of line, and limits each subscriber to 800 conversations in the course of the year.

During the reign of William Rufus shoes were made two feet long and stuffed with tow till they curled like a ram's horn.

HAPPINESS IN HELL.

CAN THE SUFFERINGS OF THE DAMNED BE MODIFIED?

Dr. Mivart's Comforting Views Not Reconcilable with the Plain Language of the Scriptures—His Theory Is a Suggestion, Not a Belief.

The article of Dr. St. George Mivart in The Nineteenth Century on "Happiness in Hell" continues to excite discussion, especially among Catholics, of whose communion Dr. Mivart is a member and a very enthusiastic and devout one. The article has been described as sensational, and the title is undoubtedly somewhat so, for what can be more startling than to associate happiness in any degree with a place the mere thought of which has been hitherto one of horror? But Dr. Mivart is quite in earnest. He declares, which is quite true and in accordance with the teaching of the church, that the state of unbaptized infants in the next world is unquestionably one of happiness. Yet they are excluded from the beatific vision and are not in heaven, and are therefore in a place which, as the London Tablet says, cannot be described theologically by any other name than hell. Then he includes among those in the same place "adults, especially in heathen lands, who die with their moral and intellectual faculties so imperfectly developed as to be in this matter like children."

Next he considers the cases of those who may or may not possess the degree of knowledge, malice, freedom and deliberation required for the commission of mortal sin. Finally he deals with those who are undoubtedly damned and discusses whether it is not possible for some of them at least to enjoy a certain measure of happiness, and he believes that, since St. Thomas declares it is always better to be than not to be, the state of the lost is certainly preferable to annihilation.

Dr. Mivart's paper is ingenious, and some perhaps will find it comforting, for there are those who would be glad if they could be persuaded that hell is much less terrible than it has been painted, and who might not grieve if it were abolished altogether. He lays much stress on the fact, noted by Cardinal Newman, that all words known to men are but symbols, and inadequate symbols, of the things of heaven or of hell. Accordingly we need not take literally the descriptions of medieval preachers of the place of torment. Even the Scriptural descriptions, he says, may have been employed chiefly for the purpose of bringing out the brightness of heaven, "as the dark shades of the palette are made use of by the artist to set in relief the higher lights of the picture," and he even finds that the condemned may come to find a certain comfort in the society of each other—perhaps on the old principle that misery is lessened when experienced in company. Finally he asserts that early associations and inherited influences may play some part and bring about a palliation of punishment. Thus at certain times of the year—the period of the nativity, the crucifixion, etc.—there may be a modification of the sufferings of the damned, and after some ages the pangs may be materially lessened altogether.

The writer puts forth all this merely as a suggestion and holds himself ready to withdraw anything that may not be in strict accordance with the teaching of the church on the subject he thus ingeniously discusses. His purpose is not to call in question the doctrines of Christianity, but merely to smooth the path to faith for those who find it difficult and impossible to accept the doctrine of material fire and never ending, unabated torment.

Naturally there are many already up in arms against this pleasant and more comforting view of the state of condemnation after death. Yet it is hard to reconcile the brighter vision with the unmistakable language of Scripture and of the fathers. Both declare, in words of incontrovertible import, hell to be a state of absolute and endless and apparently unmitigated anguish. —Catholic Mirror.

When Is the Pope Infallible?

The Rev. S. M. Brandi, of the society of the Jesuits, contributes to The North American Review an article in which he attempts to explain just when the pope is infallible. He points out that in Catholic theology the infallible pope does not mean one gifted with inspiration or commissioned to reveal to the Catholic world new dogmas. He says:

The special assistance of the Holy Ghost is given to the pope for the only purpose of preserving, explaining and defending the revelations already made to and through the apostles.

An infallible pope cannot be said to be one who can never err in his private conversations and teachings, or who cannot make any mistake in politics, government, etc., for the gift of infallibility, as held by Catholics, belongs to the pope only in his official capacity as supreme teacher of the church and only when, in virtue of his apostolic power, he defines a doctrine that belongs to faith or morals. This and no other is the subject matter of the pope's infallible teaching.

Through the New Year.

Through the new year, whose gates we enter now,

Be near me, Son of God;
Teach me in lowliness to walk where thou,
Going before, hast trod.
If my poor heart grow faint and fear be nigh,
And hope depart from me,
Dear Heart of Jesus, bear me up, till I
Shall gain new strength from thee.

Worn in the travail of the past sad years,
Sorely my soul was tried;
Yet, when my grief found no relief in tears,
Thou, Christ, wast at my side.
Folding me in thy breast as a tired child,
Thou comforted me in my need;
O blessed Saviour, merciful and mild,
I was thy child indeed.

New faith, new hope, new strength for the new year.
New service in thy name;
Where'er my duty leadeth, far or near,
I go with lofty aim;
Yet in humility, and striving still,
Like my Lord sacrificed,
Only to do my Heavenly Father's will.
Through thee, through thee, dear Christ,
—Catholic School Home and Magazine.

THE PROTESTANT'S TASK.

He Who Would Hold to Christianity Finds It All Too Difficult.

A New York minister in a sermon gave his view of the cause why Protestantism has failed in New York—it is, he thought, because the rich have moved up town, taking the churches along with them, thus leaving the poor of the lower wards practically without Protestant churches. And yet if the poor "Protestants" of the lower wards really believed in Protestantism they would erect and maintain churches for themselves, even if the rich should abandon them. The fathers or grandfathers of these rich Protestants who are moving up town were mostly poor people, and it was they and not these rich Protestants who founded most of these Protestant congregations.

The causes of the failure of Protestantism must be sought elsewhere. The one great cause is that Protestantism is a negative, destructive force. The Protestants who hold to Christian beliefs do so in spite of their Protestantism, not because of it. For a Protestant to hold to Christianity and yet to uphold Protestantism is a task too difficult for the most of mankind who really think about these subjects for themselves—only the most persistent care from childhood up. Once thinking men take Protestantism at its word and really exercise their own private judgment independently of the dictates of ministers or conventicles and pursue their thinking to its logical consequence, they give up either Christianity or Protestantism. As for the neglected "Protestant" poor, they, for the most part, give up Christianity and Protestantism, and in their hard struggle for their daily bread cease to let their minds dwell on positive religion at all.

This break up of Protestantism is a melancholy thing in many of the circumstances attending it—despair of the possibility of finding out "what is truth" or dull indifference among them—but it is the logical outcome of the evil work of former generations, and will no doubt be, in the hands of Providence, a means of leading thousands back to the one church of Christ from which their fathers went voluntarily out or were beguiled. —Catholic Review.

The Logic of Rome.

In The American Catholic Quarterly Review the Rev. Dr. Augustine F. Hewitt has the first place with an elaborate article on "The Catholic Idea in the New Testament." It is seldom we have found stated more compactly what Roman Catholics believe as to the Nemesis that awaits Protestantism:

There is no refuge in rationalism. It is not better but rather worse than old Protestantism because it is more logical and consistent. The better the logic the worse and falser the conclusions when the premises are bad and false. It is all destructive, and its final end is destruction. It can originate and construct nothing whatever, much less anything better than old, genuine Christianity. Christianity without the divinity of Christ is not worth having. Without Christianity theism and natural religion cannot stand. Believe in God, and you must believe in Christ. Believe in Christ, and you must believe in the church. Reject the church, and you must reject the true Christ of the Gospel, God and man, the Redeemer of the world, the crucified, risen Lord of heaven and earth. Reject the Son, and you must deny the Father, the Creator, the giver of immortality. The quicksands of agnosticism, universal skepticism, pessimism, nihilism, will swallow you up.

Catholics in Canada.

Notwithstanding the stupid prejudice which still exists against "papists" in certain bigoted localities over the border, the representative Catholic element is largely conspicuous, officially and otherwise, in Canadian politics. Sir John Thompson, the premier of the Dominion government, is a Catholic; Mr. Laurier, the great French disputant and orator, and his political chief of staff, Senator Scott, who are respectively the leaders of the opposition in the commons and senate, are Catholics; Senators Angers and Miller, the government leaders in the senate, are Catholics; the president of the senate, Dr. Ross, is a Catholic, and Messrs. Caron, Costigan, Curran and Smith, all members of the Dominion cabinet, are Catholics. They are all gentlemen of irreproachable character and standing and reflect credit alike on faith and fatherland. —New York Tablet.

Foes No Longer, They Sleep Together.

The remains of the soldiers—French and German—who perished during the siege of Strasburg have been collected in the cemetery of St. Urban and piously laid to rest in peaceful congregation. Prayers were said over the spot where hates are buried by Catholic and Protestant military chaplains, and the bands of the garrison played appropriate somber and sacred airs. Thus in the grave, where there is no strife, a lesson is inculcated which should have been instilled in life.

They Chose a Catholic.

The University of St. Andrew's, the oldest in Scotland, and the most distinctively Protestant of all the British seats of learning, has chosen without opposition as its lord rector a Catholic in the person of the Marquis of Bute.

Catholic Notes.

Richard L. Carney, for forty-five years principal of St. John's college, Alexandria, Va., one of the leading educational institutions in the south, was ordained to the priesthood recently by Right Rev. Bishop Van de Vyver, of Richmond.

There is to be a new Catholic club in Cincinnati modeled on the Xavier club of New York. It will be called the Fenwick club, and its objects will be the promotion of the social interests of the members and the defense of the church.

The number of priests that St. Mary's seminary, Baltimore, taught by the Sulpicians, has given the American missions may be judged from the circumstance that its alumni association counts at present 700 members.

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